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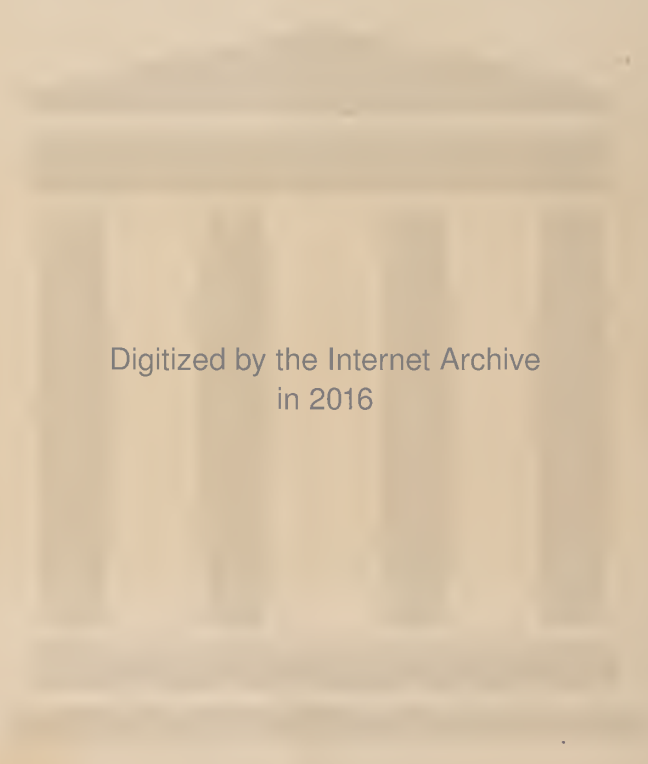
THE

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VOL. XX.

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THIS work has justly been designated a “step taken in the right direction,” and we hope it is the prelude to further publications of the like stamp by Chinese scholars, which shall make known to the magnates and literati of the Middle Kingdom the position, resources and designs of other nations of the earth. The distinguished author is a native of the district of Wútái 五臺 or Five Towers, in the northern part of Shánsí; but we have no means of learning anything of his early history. He temporarily held the office of judge of Kwángtung in March, 1843, as stated on page 328 of Vol. XII, but was shortly after transferred to the same post in Fuhkien, and sent to Amoy as commissioner to determine where the residences of foreigners should be. He arrived there in Jan. 1844, and through means of the admiral, sub-prefect, and other officers at that station, heard much of the foreigners settled there. He had probably already planned the present work, for Rev. Mr. Abeel says, referring to him (see p. 236, Vol. XIII), “that he is the most inquisitive Chinese of a high rank I have yet met;” he also mentions in the same journal that he supplied him with maps and geographical information. In May of the same year, he was again at Amoy, when Mr. Abeel gave him further instruction in geography and history, spending an afternoon tête-a-tête with him.

"He is as free and friendly," Mr. Abeel says in his journal, "as it is possible for him to be. That he has gained considerable knowledge is very evident; but he is far more anxious to learn the state of the kingdoms of this world, than the truths of the kingdom of heaven. The maps he has constructed are by no means accurate. He aims more at obtaining general ideas of countries—their size, political importance, and commercial relations, especially with China—than at tracing the lines of latitude and longitude, and thus fixing the exact position of places. England, America and France have been subjected to a more careful examination than the other countries of the world."

Though Mr. Abeel is the only foreigner's name acknowledged as having assisted the author, we know that others have aided him from time to time; and we think it just possible that he derived some of his information through a Chinese from Hiángshán, who had at that time recently returned from a four years' sojourn in the United States, where he had learned to read and write English tolerably well. This young man was engaged as interpreter by Capt. Smith of H. M. S. *Druid*, but his knowledge of his own language and the Amoy dialect was so imperfect that his interpretation was not very satisfactory in communication with either commoners or officials. We think it not unlikely that this young man may have been called on by Judge Sii to translate the compends of geography and history he had brought with him from New York, a service which he was quite able to perform *vivâ voce* in his own dialect. Sii's candid acknowledgment of the aid rendered him by Mr. Abeel stands in pleasant contrast to the meanness of the author who appropriated the entire tract of Sir George Staunton on the mode and benefits of Vaccination.

The *Ying Hwán Chí Lioh* is printed in large type, on a post folio page, and is usually bound up in six volumes, presenting a fair specimen of Chinese typography, in which the author's care to have his production make a good show is apparent, for it was printed at his own expense, and in the city of Fuhchau is only to be had at his own office or the shops of his agents. In giving a synopsis of the contents of this Geography, we will first let the author explain the manner in which he collected and digested his materials, and the care he took to verify his information; his diligence, care, and candor are, we think, well exhibited in the following unpretending preface; and though to write otherwise in such a connection would be considered in very ill taste among Chinese literati, we are willing to give him credit for a remarkably docile and inquiring cast of mind for a Chinese officer.

"A geography without maps can not be plain, and minute maps can not be drawn if persons do not go and examine the region. The world has a certain form, and its various indentations and projections can not be learned by merely thinking about them. The Occidentals are clever in traveling to remote parts, and as their ships wander over the four seas, on reaching a place, they take out a pencil and there draw a map of it, so that their maps alone are worthy of credit. In the year 1843, I was at Amoy on public duties, and there became acquainted with an American named Abeel, who was a scholar well acquainted with western knowledge, and able to converse in the dialect of Fuhkien. He had with him a book of maps beautifully drawn, but unhappily I did not know their characters; I had ten or more sheets of them copied, and then asked Abeel to translate them for me; I thus partially learned the names of each country, though I was so hurried I could not find time to learn them thoroughly.

"The next year I was again at Amoy, when I saw two maps on rollers which his honor the prefect Koh Yung-sang had purchased; one of them was about three feet, the other nearly two feet large, and both were more complete and fine than the book Abeel had, and were accompanied with several volumes in Chinese by foreigners. I also sought for all kinds of writings on this subject, and if their style was not clear and such as scholars would admire, I made extracts from all of them upon slips of paper of what was worthy of being retained; and whenever I saw men from the West, I improved the opportunity to ask them concerning the accuracy of my notes, and to learn respecting the shape of every country beyond our frontiers, and their present condition; in this way, I gradually ascertained an idea of their boundaries, which I attached to the maps, and with the verified selections I made from the various writings I had, I formed chapters, which gradually grew into the size of volumes. If I met with a book or a newspaper, I added, corrected, and altered my notes, sometimes revising them many ten times. In this way have I done from 1843 till now, for five years, winter and summer, in the intervals of official duties, making this pursuit my relaxation and amusement, and hardly omitting a day in which I did not do something at it.

"My friends Chin Sz'pü, the treasurer, and Luh Chun-jü the judge of Fuhkien, seeing the result of my labors, begged me to preserve the sheets carefully, and they afterwards corrected unclassial expressions and divided the whole into ten books. Other official friends also borrowed it to examine, and many begged me to get it printed, calling the performance *Ying Hwán Chi-lioh*, or General Survey of the Circuit of the Seas. This is a brief explanation of the manner in which this work was produced.

"Fuhchau, September, 1848. Sū Ki-yü of Wú-tái hien in Shansi."

"The opinion formed of this performance by his friends and the fellow officers to whom he showed it, is not too high, but we only quote the shortest of the four prefaces prefixed to the work, that by the treasurer referred to above; one of the others was written by H. E. Liú Ymko, the then governor-general of Fuhkien and Chelkiáng.

"The kingdoms of the world are very extensive. Those regions which lie beyond the genial influence of our sway, our eyes and ears have not reached, nor are our descriptions worth examining, and thus people are generally deceived about them; and if one wished to discriminate respecting these statements, there was nothing to trust to. H. E. Sü Sung-hán ruling in Fuh-kien, and planning to govern his jurisdiction peaceably, and at the same time be mild to those from afar, obtained a map drawn by the Occidentals, which he translated very clearly; he also corrected the misstatements in the records and histories of those regions. He continued these researches for five years, and completed this General Survey of the Maritime Circuit, in which are fully given the topography and condition of every country, with notices of their roads, districts, manners, character of the inhabitants, and productions. One leisure day he showed it to me, and on looking it over only once, I perceived that even desert wilds and remote corners and bye-places, as well as the kingdoms of the world, were all described as plain as the lines on the palm of the hand; it was like lighting a lamp in a dark room. Further, whatever was strange and incredible, and the blundering nonsense of ancient and modern books were in this work all carefully revised, and reduced to verity. I saw with wonder the accuracy of his observations, and his remarks so perspicuous. His excellency did not grudge the most minute research and thorough collation of his materials, and the accumulated labors of months and years have resulted in this work; his fitness for accomplishing such a task is not seen in his love for the wonderful, but in his discrimination of what is proper. I am happy in being of any service in revising it, and have much pleasure in contributing this little addenda on the completion of his labors. A careful note, written by Chin King-kiái of Hwui-ki in Chehkiáng, Sept. 1848."

In order rightly to judge of the advance this treatise exhibits over previous Chinese popular works on geography, it must be compared with what the natives have known of foreign countries. The common maps of the world procurable in the bookstores of Canton furnish, we suppose, an index of the utter ignorance and error on this subject, even among persons considered to be well informed by their countrymen. In these maps, the Eighteen Provinces occupy eighteen times the area of all the other countries inserted therein; the Great Wall divides them from the Desert of Gobi, beyond which Russia extends from east to west across the north of the map, mountains, rivers, and lakes being apparently interspersed over this part so as to make a picturesque map. On the west, a long ocean reaches from north to south, having England, France, Holland, Portugal, Goa, Persia, and India, placed therein at various distances, one following the other from north to south in this order. On the east and south, various islands are delineated, representing such countries and islands as are best known to the Chinese, as Japan, Lewchew, Luzon, Java, Moluccas, Sumatra, &c.; and the kingdoms of Annam, Siam,

Burmah, Spain, and others whose names it is not easy to recognize, fill up the southwestern corners.

If Gov. Sū's former knowledge of geography reached no farther than such maps, we may reasonably infer that the attainments of his fellow-officers during the war with England in 1841 were no higher. In fact, if we have been rightly informed, the imperial commissioner Kíshín took Capt. Elliot, at the interview at Tákú in 1840, seriously to task for rebelling against his liege lord Táukwáng, and adduced such a map as this to prove the futility of England ever hoping to prevail in a contest against such a comparatively gigantic power. The notions of the mass of people, even at Canton, respecting the position of the various countries whose merchants have traded in their streets for more than two centuries, are now no nearer the truth than when they first came here; and unless some means be taken by foreigners to teach them, are likely to be the same two hundred years hence. The ignorance of otherwise intelligent Chinese upon geographical subjects, even of their own country, is surprising. A few weeks since, we inquired of several well educated natives, what is the name of the branch of the Pearl River on which Tsunghwá hien is situated, and none of them knew; though this stream is more than a hundred miles long, and joins the main trunk only three miles west of the Foreign Factories, its course being traceable through the plain north of the city for many miles. In fact, geography is quite unknown among the Chinese as a study, and their local maps are constructed very much by hearsay and guesswork, none that we have ever heard of having been drawn from a trigonometrical survey. The Jesuits' survey of the empire in 1705-12 is still the most correct topography of their own country, the emendations in the later editions being entirely political.

We must consider H.E. Sii Kí-yü as just emerging from such dark ignorance, and with all the prejudices of his education, trying to grope his way to a clearer understanding of the condition of the countries beyond *his* four seas, by examining the works written upon them by natives and foreigners. We are disposed to give him great credit for his discrimination in distinguishing between the probable and improbable, and confining his selections and digest of the various statements before him to what was likely and prosaic, rather than gathering the strange and marvelous, as most Chinese would have done. In some cases, he was quite at a loss to decide between his authorities, as can be seen in the following account of Rhode Island:—

“Rhode Island lies south of Massachusetts, and east of Connecticut, bordering on the great ocean on the southeast; its area is about the same as a

middling-sized district in China, it being the smallest of the United States. In 1637, Roger Williams of Massachusetts having been disgraced from office came here to dwell, and a multitude of persons settled in it, so that it formed a small colony. In 1664, it reverted to England, and afterwards to the Union. The productions are iron and coal; the capital is called Providence; beyond which is a harbor called Newport, and in the harbor is an islet, from which the state is named. The word *island* means a *táu*, and therefore Rhode Island means the Insular State. In this islet is a tower more than a hundred cubits high, with a small room on the top surrounded with glass, in which several tens of lamps are lighted every night in order to guide ships to avoid the sands and rocks. All the ports in the United States imitate this plan. The inhabitants [of R. I.] are not numerous, and its trade and manufactures are of the same sort as Massachusetts, but the cotton [cloth] is better. The country is level, and there are no water-mills, but on the seashore, many towers are erected, 60 or 70 cubits high, in which the wind strikes a wheel, that grinds grain and wheat. There is a governor and lieut.-governor; the population is 180,000.

“Nán Hwái-jin (a Jesuit), in his account of the Seven Wonders of the World, says; ‘In Rhode Island is a brazen man 300 cubits high, who holds a lamp in his hand; his two feet stand near two hills, and ships pass under his legs. Inside is a circular stairs, from which one could reach the right hand, to light the lantern to guide vessels.’ This is the island here mentioned. To build a tower for a light-house is a common thing, but Hwái-jin has made a blundering story here of a brazen man, and said it was 300 cubits high. I can not see how this brazen man could have been cast, nor even how he could have been set up; and the whole story must be set down as extremely nonsensical.”

We do not wonder at the confusion here made between Rhodes and Rhode Island, in the location of the Colossus, for it was not easy to have avoided it; we merely adduce this account to show the discrimination of the author, and the judgment he has brought to his task. The explanatory notes he gives in connection with the preface, will serve to show more of the difficulties he encountered in gathering his information,—many of which were caused by the impracticable language of his much extolled native land,—and the patience he exercised in investigating the subjects upon which he was writing. We quote the whole preface:—

The maps form the leading feature of this work; they are copied from originals brought by people from the far West, wherein the tracks of the rivers are delineated as fine as hair, and the mountains and peaks, cities and towns, both large and small, are all fully laid down. Their names can not all be translated, and the strokes in Chinese characters being numerous, there is furthermore not room sufficient on the paper to inscribe them; therefore only the most important of the rivers have been laid down, and the leading chains

of mountains inserted, with the capitals and chief towns of the kingdoms. Only a portion of the remainder have been introduced.

In this work, I have especially described what is beyond the frontiers; for that which lies east of the Tsungling, south of the Outer Hingan, and north of India, where the Mongols and Mohammedan tribes live, is all under the careful and paternal rule of our government; and Corea, which like a tub projects into the Eastern sea, and differs in nothing from our régime, and must be assisted by our divine region (*shin chau*), were not considered necessary to be described. Yet we have delineated a general map of them in Book I, so as to clearly exhibit the glory (or rule) of our high monarchs, but we have not ventured to say aught of them.

The countries and islands in the southern ocean, off Japan, Chehkiáng, Fuhkien, Canton, India, and adjoining Tibet, from the days of the Hán, and previous to the Ming dynasty, were all inhabited by weak and small foreign tribes, who continually brought tribute; since then, they have been changed into marts for the various countries of Europe, and are very different from what they formerly were, as will be described and compared when treating of those two countries (*i. e.* the Indian Archipelago and India). Respecting all these insular kingdoms, which have had intercourse with China from the Hán dynasty, our successive histories and records give information; but their names have so often been altered and become confused, that the descriptions of different persons, some of them near and others remote, can not be satisfactorily examined into: and none of them are so reliable as those given by the men of Canton and Fuhkien, who have traveled into those southern seas. In this work, I have followed the several writings of recent visitors to the islands in the southern seas, and added thereto some notices of their changes and divisions. India now belongs to England, and we must refer therefore to the books of foreigners. Her own histories and accounts are very obscure and uncertain, half of them being mixed up with the Budhistic legends, so that only few extracts can be made from them, lest our statements become confused.

The Mohammedan tribes beyond our frontiers, extending south as far as Persia and Arabia, have all been mapped out exactly by Europeans. The region west of the Tsung-ling and east of the Caspian, north of Persia and Afghanistan and south of Russia, has all been delineated by them under the general name of Turkestan; in former times, it was called Káng-kü (Sogdiana), Tá Hiá, and many other names, which have been changed and misapplied in our books, so that the whole is as confused as tangled silk. Lately, many of our officers attached to the army on those frontiers have written memoirs; so that one could summarily describe this region from the governmental publications; but I can not venture to copy or examine into all that has been written, lest I be guilty of error or make mistakes.

Our own histories speak very clearly of Japan, Cochinchina, Siam, and Burmah; and I have given an account of their present condition and customs, and the changes they have undergone, from them; but we have not before seen [in Chinese] those of the kingdoms of Europe, Africa and Ame-

ica, and their history from the commencement to this time has been given. The ancient kingdoms of Babylon, Persia, Greece, Judea, Rome, Egypt, Phenicia, and others, are each given in a separate account, attached to the description of the kingdom which now occupies the same region, generally in a distinct manner, so that the whole will not be confused.

The boundaries, surface of the country and its resources, and present condition, of all western kingdoms, are to be found in various works of Occidentals, some of them printed, others in manuscript, in monthly periodicals and in newspapers,—many tens of publications in all; their style, for the most part, is unidiomatic and not very clear, but their contents are generally trustworthy. Their accounts differ among themselves, and I have selected and followed those which were most probable; and whenever I have met persons from the West, I have added thereto such information as I could gather in conversation, and spread the whole out in a clear manner. Thus the work has been formed, a little having been collected here and a little there, so that it is impossible to decide from whence it was quoted.

Foreigners like Li Má-tau (M. Ricci), Ngái Jù-lioh, Nán Hwái-jin, and others who lived at Peking for a long time, knew Chinese well, and their writings are generally clear and intelligible, though the marvelous accounts and improbable stories in them are by no means few. Foreigners since then have not attained such aptness in Chinese composition, and therefore their works exhibit many vulgarisms in style: but what they say of the manner of the rise and fall of different kingdoms can all be certainly depended on; and it may be affirmed that the elegant style of the former could not well be exchanged for the unadorned sincerity of the latter.

The names of foreign countries are very difficult to discriminate clearly, for out of ten writers each one will give them his own way, and even the same author differs at times from himself. This is owing to the fact that in foreign languages there is only one letter or character for one sound, while in Chinese we have perhaps a score of characters, all having one sound. Foreigners join two and three symbols to form one sound, but in Chinese we have no such sort of characters. Consequently, when we try to express foreign words by Chinese characters, their sounds can not be transferred, and only seven or eight parts out of ten are expressed. Moreover, those foreigners who have learned our language have lived in Canton, the local dialect of which does not give the true pronunciation of Chinese; the changing of these sounds has caused errors which can not be explained. For instance, the name Po-sz' 波斯 (Persia) has been sometimes written *Peh-si* 白西, and this has been changed into *Páu-shié* 包社, and 巴社 *Pá-shié*; and further has again erroneously been turned even into *Káu-chié* 高奢. I once tried this name by taking it from the mouth of a foreigner himself, who called it *Peh-rh-cheh* 百爾設 or Persia; but when he wrote, it was *Pi-rh-si* 比耳西. I have therefore added the sounds (or synonyms) of the various names just after the name of each country, so that the careful reader can recognize them; but I have not been able to insert the whole.

Foreigners can not carefully distinguish the true sounds of Chinese characters; for instance, *sz'* 斯, *sz'* 士, *shí* 是, *shih* 實, *si* 西, and *sü* 蘇 are by them all written alike; nor do they even discriminate between 刺 *láh* and 拉 *lá*; again, *vú* 土, *tú* 都, *tú* 度, *tú* 杜, *to* 多 and *tuh* 突, are all confusedly written as one sound, nor is any distinction drawn between *sáh* 撒 and *sáh* 薩: consequently, in giving the names of places and persons, each author differs.*

Again; the languages of western countries differ among themselves; but in this work, the names of places are given as the English and Portuguese call them. In English, the letters used are few, but their sounds can not all be expressed; while the letters given in the Portuguese for the name of one country, although they are as many as eight or nine, yet their sounds are so intractable they can not be combined. For example, the first among the United States is called by the English *Mien* 緬 or Maine, while the Portuguese call it *Mi-ni* 賣內; in compiling this work, therefore, and using these sounds, I have been quite unable to decide which was correct, and which was incorrect. The sound of *A'* 亞 at the beginning of the names of places should be read *O* 阿, but at the termination in most cases it should be pronounced *á* 訝; the character *kiá* 加 should generally be pronounced *kiá* 賈, but sometimes as *kiá* 家. Whenever the character *nui* 內 occurs, it must be read in the lower even tone or, *ping shing*, as *snui*, much like *ni* 尼; and *o* 訶 must be pronounced like *ko* 訶.

Every kingdom has a true name, as *Sui-tien* (Sweden) for *Sui*; *Lien-má* (Denmark) for *Lien*; *I-si-pá-ni-á* (Spain) for *Sí-pán-yá*; *Po'-rh-tú-koh-á* (Portugal) for *Pú-tú-yá*, &c.; but if I had undertaken to change them, the reader would not have readily recognized the names, and I have accordingly left them all as they are usually written.

The names of foreign persons and places are rarely written with one character, and many of them require eight or nine; there is, in fact, no rule which can be followed. Many names intended to be pronounced together, have nothing whereby the reader can tell where to stop. Lines have therefore been drawn at their side, and open punctuation marks inserted to catch the eye. I am well aware that these additions do not add to the appearance of the book, but they facilitate the understanding of the text.

The great objection (and it is a most fastidious one) the Chinese have to the use of punctuation points and other marks to assist the reader in understanding the meaning of what he is reading, is that they destroy the elegance of the page, and are quite unnecessary to the intelligent scholar. No one, we think, is likely to blame Gov.

* The marks here appended to the sounds of the Chinese characters are intended to represent their different tones, and even if not further understood by the reader, will serve to show the difficulty the writer is endeavoring to illustrate,—viz., the confused use of Chinese characters by foreigners.

Sū for employing lines to distinguish the people and places he mentions, or for his frequent italicising of the important passages; to the foreigner, they are highly useful.

The author goes very little into the elements of geographical science, contenting himself with merely explaining the terms used, and giving his readers a general notion of the globe and its main divisions. "The earth is shaped like a ball," he says,....."the water on it covering more than three fifths, and the land less than two fifths of the surface." He speaks of the Carnation Road, or the Equator, the 'Yellow Road' or the Ecliptic, and the 'Black Road' or the Arctic Circles; and then observes:—

"Men generally were aware of the Northern Frozen ocean, but were ignorant of a southern frozen ocean; and at the first glance I thought the Occidentals who had drawn the maps of the world [in Chinese] had inadvertently written underneath the south pole, 'South Frozen Ocean,' not understanding the Chinese characters, and had erroneously called it by the same name as the northern; but on inquiring of the American Abeel, he told me that there was no doubt of its being so. The Torrid zone (*chih t'au*) is the region where the sun travels and shines vertically; it encircles the middle of the globe. That part of China which lies north of it, is the most southerly coasts of Fuhkien and Kwángtung. In these regions which lie near the northern tropic, compared with our northern provinces, the changes of heat and cold are very sudden; and I supposed that it became hotter as one went southward, until at the South pole, the stones crackled and the gold melted. I was quite ignorant that the region where the sun travels is in the middle of the globe; a voyage of only five or six thousand *li* from the coasts of Fuhkien brings one to the region of Borneo, right under the Equator, where the weather in the middle of winter is like the beginning of summer in China. Further south to the southern tropic, the climate is more equable; and if one goes on south to the Cape of Good Hope in Africa, he will see frost and snow; and if thence on southwest to Cape Horn in South America, he will approach the southern circle where the ice never melts, and where it is shivering cold throughout the summer. What grounds are there for doubting this account of the southern frozen ocean? Chinese vessels have not gone so far, since Fuhkien and Kwángtung were to them the extremes of land, and thus we have erroneously supposed the South pole to be the Equator. Yet I am quite sure that I shall not be believed in this by my readers."

He does not enter very minutely into these points, and occupies only eight pages in a general survey of the world and its divisions of land and water, the names mentioned in it being entered in a skeleton map of the two hemispheres, so that the reader can get a tolerably correct idea of the globe. He also gives a pretty good map of his own country, but does not describe it, remarking that "the Middle

Kingdom is the lord (*chú*) of all the great lands of the world; the delineations of its borders, and the configurations of its hills and streams are known by every one, so that I need not trouble the reader with their minutiae." By this omission our author escapes some difficulties, and gives his researches respecting other lands without being under any necessity of making invidious comparisons with his own. It is worthy of remark that throughout the work he calls foreign monarchs by the terms *wáng* and *chú*, or kings and lords, exclusively reserving the title of *huáng*, or emperor, for his own sovereign; his official position probably rendered such a course necessary. He speaks of every other nation in terms of respect, and uses no contemptuous epithets or degrading illustrations, when mentioning their inhabitants, so that his countrymen can hardly fail to have their ideas of distant lands elevated as well corrected.

The whole of the first three *kiuen*, or books, are devoted to a consideration of the countries of Asia and the islands on its coasts. He commences with Japan and Lewchew, and many of his statements relating to these kingdoms seem to have been derived from the same sources as those given from the Hái Kwoh in our last volume, pp. 135, &c. Then follows a short account of Annam, Siam, Burmah, and Laos, in which frequent reference is made to the works of Chinese authors, and notice taken of the tributary relations of these states to China. The war between Burmah and England is mentioned, and its results in the cession of Arracan; but no reference is made to the disgraceful defeats suffered from their troops by the Chinese in 1780. Next follows a pretty full description of Luçon, Celebes, Sulu, Borneo, Java, Lombok, Papua, Singapore, Sumatra, and other smaller or less noted islands, with a supplementary chapter relating to Australia and Oceanica, the whole forming a curious mixture of truth and error, research and rumor, but on the whole pretty accurate. He says, "the products of these islands have flowed into China, and the Fuhkienese and Cantonese have passed over to them in ships, collecting there like wild ducks; some of these emigrants have bought lands and married there, never returning home. In this way, many myriads of Chinese from these provinces have settled in Luçon and Java, and other islands." The emigration of our author's countrymen to these regions has proved a source of profit to themselves, and some advantage to the lands they have settled in; yet to none of them have they transplanted their own institutions or language, nor have they even raised the character of the aborigines to their own level. One reason of this doubtless is that none of the emigrants take their families. Colo-

nization for mercantile purposes of thousands of Chinese has not effected as great changes in the ideas of the islanders of the Archipelago, as the efforts of a few religionists and missionaries of Islamism and Buddhism have done.

The remainder of the third book is devoted to an account of India and the Mohammedan countries of Persia, Afghanistan, Beloochistan, Badakshan, Kokand, Tashkend, Balk, and other small states lying between the Caspian and Himalaya. A large portion of this book would, we think, prove interesting to the foreign reader, but we have no space for extracts.

Books IV.—VII. are devoted to an account of the countries of Europe. This part of the world has most excited the author's attention, and he has given his countrymen a tolerably clear account of the kingdoms they had heard so much of. He begins with Russia, 俄羅斯 Sweden, 瑞國 Denmark, 噠國 Germany, 日耳曼 and Prussia 普魯士 which make Book IV.; Austria, 奧地利亞 Turkey, 土耳其 Greece, 希臘 Switzerland, 瑞士 comprise Book V.; Italy, 意大里亞 Holland, 荷蘭 and Belgium, 比利時 fill Book VI.; and France, 佛郎西 Spain, 西班牙 Portugal, 葡萄牙 and England 英吉利 occupy Book VII. He has collected all the synonyms of these names which he met in his reading, and a most puzzling list they make in their Chinese dress, the characters differing very much in form, and not a little in sound. This diversity in the use of characters presents a formidable obstacle in the way of a Chinese remembering the names of foreign countries. Of the people of Europe, Gov. Sii gives the following description:—

“The Europeans are tall and large, and very white, with high noses, deep eyes, and yellow pupils (some have black); their full beards grow quite up to the temples, or come over under the ears, some having the hair straight like the Chinese, others curly like a dragon's whiskers. Some shave the whole of it off, some leave it all on, and others again allow the mustache or the whiskers to grow as we do, there being no restriction whether they be old or young. They trim off the hair when it is longer than two or three inches; many have the hair and beard of a yellow or sandy color, whence the Dutch were called by us *Hungmáu*, or Red-haired people, in the days of Ming; and afterwards the English were so called, but all Europeans have the same kind of hair. A few have black hair, and these have black eyes. The hair and eyes of females are like the men's. Some one has said that when Europeans live a long time in China, their hair, beard and eyes gradually change to black. The aspect of both sexes is much like that of the Chinese. The head covering of the men

is flat, round, and hollow, made of felt or cotton, with a narrow rim, four or five inches high; when they meet a friend, it is the custom to taken it off. The collars and neckcloths are broad, the sleeves narrow, and the waists tight, reaching to the middle; the trowsers are tight about the hips, but the outer coat is rather loose, reaching to the knees, with the lappels left open; the inner garments are of cotton, the outer of woolen; in winter they do not use furs, nor wear grasscloth in summer. Leathern shoes and boots are both worn. Women permit all their hair to grow, binding it up in a knot, something like the Chinese. Their dress has narrow sleeves, fits close to the body, and has no neck collar; it permits half the bosom and shoulders to be seen in front, and behind the neck is open five or six inches; when they go abroad, they put a broad collar over to hide the neck. The skirts are long, and sweep the ground; there are five or six of them fastened to the waist, one above the other. Both sexes love cleanliness, and daily bathe themselves in tubs."

The comparative importance and size of each country in Europe is given, with succinct notices of their general productions, the way by which their ships reach China, and when they first appeared in her ports; their system of chronology; how they make profit by lending money; and what languages they speak. Of their religion he says: "Since the days of Hân, all the nations of Europe have followed the religion of the Lord of Heaven, whose head lives at Rome, and who held in his hands the power to elevate or depress them. About A.D. 1500, a man named Luther in Germany set up the religion of Jesus, and their princes and people became enemies, and fought with each other, chiefly on account of this religion. Still he who is called Lord of Heaven is Jesus; their books are the same, but they explain them differently. The (*Tien-chú kián*) Romanists worship the cross and make images of Jesus, but the others do neither. Otherwise the customs of their religion are much alike."

The map given of each European state presents a tolerably correct outline of its figure and chief divisions, but, as Mr. Abeel observes, the author seemed to care little for exactitude, as no lines of latitude and longitude are inserted. In treating of these kingdoms, his excellency's general plan is to give their boundaries, rivers, mountains, and other topographical information, introducing some names into the text which are not in the maps. Notices of the government, statistics of the army and navy, and principal facts in the history of a state are then given, the whole concluding with a survey of its resources, notices of its intercourse with China if any, or of its ancient history, its remarkable men, or whatever else appeared to interest the writer. This order is not uniformly observed. The reasons which led to the establishment of the Russian decennial mission at Peking, and the

trade at Kiakhta, are mentioned in a few words, when treating of Russia; as are also the recent wars she has been engaged in with France, Turkey, and Persia. He says, "The rules in the Russian army are very strict, and the platoons and officers when mustered stand firm like stone statues, not daring to stir a step; the punishments are very severe, the whippings and tortures being more painful than even death. It is the custom to rear male and female serfs, and the high officers and rich merchants rear scores and hundreds, and there are myriads of them throughout the country, even more than there are of soldiers."

As a specimen of his historical digests, we quote some paragraphs from that which he gives of England.

"England is the most powerful of European nations. It is divided into three islands, and stands isolated in the great Western Ocean. Two of the islands are connected, the southern of which is called England, and the northern Scotland; they extend from north to south over 2,000 *li*, and in the widest part are between 500 and 600 *li* broad, and from 300 to 400 *li* in the narrowest. On the west lies the island of Ireland, which is from 700 to 800 *li* long, and about 500 *li* broad. Holland and France lie near the south of England, a vessel being able to reach them in half a day, and the sea passage is only 60 or 70 *li* wide in the narrowest part, where the two shores can be seen.

"In ancient times, a tribe of aborigines called Celts dwelt in this country, who were afterwards driven out by northern savages called Gauls. In the year B.C. 59, Cesar, a great general from Rome, having nearly subdued all the northwest tribes, passed over and conquered England, making it a colony of Italy for several hundred years; even to this day, traces of Roman cities remain. Before A.D. 400, when the Roman power was declining, a tribe of Gauls called Britons possessed England, who afterwards were attacked by the two tribes of Scots and Picts in Scotland, and being unprotected and weak were unable to maintain their ground, and called in the aid of the Angles, a tribe of Gauls sojourning in Saxony in the borders of Prussia. These men were brave soldiers, but their country was narrow; and on being invited by the Britons they one and all joyfully passed over the sea, and drove away the Scottish tribes, and then subjugated the Britons, and established their rule in England in the year 583; they subsequently were divided into seven states, each with a king, and fought with each other like the feudal states of China. Egbert married the daughter of the king of France, who followed the Romish religion, and she brought in its priests with her, and taught the people its rites. From this time his state became great, and in A.D. 796, he conquered the seven other states and ruled alone."

He then briefly notices the exploits and learning of Alfred, the Norman conquest, the energy of Henry II., his wars in Ireland, and his altercation with Becket, and how the king "himself fasted and wor-

shipped at his tomb ;" adding a short list of the successive princes. The wars of the Roses, and pacification of the kingdom under Henry VII., are mentioned, and then he says, speaking of his son :—

"Henry VIII. was of a proud and fierce disposition, fond of display, and very fickle in his hatred or love. He married the daughter of the king of Spain, because the Spaniards fought the French; but his queen had no children, and he put her away, and married a young girl; but she, having lost his affection, was put to death, and another taken to his bed, who was also killed. This king had a minister, who held great power in his cunning hand, putting to death whoever opposed his will; every remonstrance to the king against him was unheeded, so that all countries called the king an unprincipled ruler. At this time, Luther in Germany wrote books explaining the commands of Jesus, which many persons believed, but this king did not, and himself composed a book against him, disputing his doctrines. His son respected and believed in the doctrine of Jesus, and treated his subjects very kindly and lovingly, establishing laws for education; the whole country greatly rejoiced in his sway. * * * * *

"In 1712, the men of the kingdom called George I. to England, whose people received him for their king, though when he first began to reign, he did not understand the customs of the country; his queen was a daughter of one of the former kings of England, and helped him to manage public affairs with ability, and the nation was at peace. Two descendants of the former king still lived, and having raised troops, planned how they might recover their rule, but the monarch entirely overcame them."

The divisions of the United Kingdom and the islands on the coasts, with notices of their productions, climate, and manufactures, are then given. The excellence of the goods produced in England is noticed, and the great revenue derived from manufactures stated. An outline of the government is then sketched, in which, as the reader will see, general correctness is oddly blended with particular errors. The phrase we have here used, 'Chamber of Gentry,' conveys a better idea of the notion the author had of the House of Commons than the correct term would give.

"Government of England. There are two premiers, one who alone governs the internal affairs of the state, and one who manages the foreign relations. Besides these, there are high ministers, one over the treasury, one paymaster, one superintendent of trade, one chief-justice, one keeper of the seal, one who controls Indian affairs, and one chief admiral, each of whom has many assistants. In the metropolis is a public house, divided into two halls, one called the Chamber for the Nobility, the other the Chamber for the Gentry; in the former, the noble and honorable men, with the 'teachers of Jesus' religion' (bishops) collect; in the latter, the men of talent and learning, who have been selected from the people. The monarch commands the ministers respecting public business, and they announce it in the Chamber of Lords, where all col-

lect to deliberate upon it, and see whether it is legal or not, and decide if it can pass; it is then carried into the Chamber of the Gentry, and if the whole body agree thereto it is carried into effect—if not, the matter is dropped, and nothing more said of it. Whenever the people have any advantageous point they wish to carry, or grievance they wish to remove, it is first introduced into the Chamber of Gentry, and after a debate upon it, if it is agreed to, it is carried up to the Chamber of Lords; when the lords have deliberated thereon, it is taken to the ministers, and then announced to the sovereign; if he disagree, a rescript proclaims that it can not be allowed. Parties among the people who are at issue, also carry their causes before the Chamber of Gentry and plead them, and after full deliberation an answer is made out and carried up to the Lords, where it is settled. If one of the gentry commits a crime, his case is tried by all the gentry assembled; and he is not imprisoned with the common people. In general, all cases of punishment, fining, making war, quelling rebellion, &c., are discussed and decided by the Lords; but matters relating to diminishing or levying taxes, or fixing the national expenditure, are all settled by the Gentry. All the European nations follow this mode of ruling, and not England alone. The mode of adjudicating cases among the English, is, that when a man is accused, [the criminal] is seized and delivered over to officers for trial; but first six men of character and reputation are selected out of the body of the people, and the criminal himself chooses six more, the whole twelve examining and hearing the case together, and ascertaining its merits, after which they give their decision to the judge, who then delivers the sentence, and carries the laws into execution."

A short account of the principal colonies in America, Asia, and Africa under the British sway is then given, in which the author states that in the days of Kánghí, "the English bought a strip of land in Bengal large enough to build a house upon and open a shop, and in the year 1756 they subdued the kingdom of Bengal, and thence went on conquering all the kingdoms in India as a silkworm eats a leaf, for these nations were weak and scattered, and could not resist them; therefore the greater part of the states became subject to them." He further explains the reason of this by saying, "that England is a small country, where the inhabitants are so numerous that the cultivated ground does not afford food for more than one in ten; before America was lost, those who had no patrimony went across the sea to find sustenance, but afterwards, as the northern colonies of America were cold and the land untillable, they therefore took the broad lands of India." The distances and direction of India, Singapore, Assam, and Australia from China are each set down, and the apprehensions of the writer plainly appear in all his statistics, though not a word of them is said. Hongkong is not mentioned. A full description of steamers, rail-roads, and men-of-war, is given, which, however, is necessarily

imperfect from the want of cuts to illustrate the terms the author uses in senses new to his readers. For instance, what idea would a native of Shensi or Kweichau obtain of the appearance and construction of foreign vessels, when the word *chuen* used for *ship* in the text can only in his mind mean such junks and boats as he had seen sailing up and down the Yellow or Yángtsz' rivers? The same imperfection must necessarily attach to the best Chinese descriptions of foreign objects and places, because the ideas conveyed by the language itself are so inaccurate. Sū endeavors to illustrate many of the strange things he mentions by comparing them with similar articles or customs in his own country; and sometimes he strikes out resemblances rather unexpected.

Among other usages he describes is marriage: "It is the custom among the English for men and women to betroth themselves, after which they tell their parents. On the wedding-day, a minister of Jesus exhorts them with good words, and prays for their happiness; the man contracts the woman with a ring he puts on her finger, and the relatives and friends accompany them to the nuptial room, and then all partake of a joyful feast before separating. It is the custom for all the children to divide the parental estates. A man can not take a concubine; those who are guilty of so doing are banished seven years; the men constantly listen to the commands of the women. The whole country follows this custom."

The dress of officers is carefully described, probably from his own notes upon the uniforms of the English military and naval men he saw at Amoy. The usages at feasts are detailed, "and how the company first all stand up, and taking their cups bless the long life of their sovereign." The alphabetic nature of the English language is also noticed, and Sū confesses "that the Chinese characters can not represent their sounds." "The whole country professes the religion of Jesus," (*i. e.* Protestantism) he remarks; "whose book is called *Shing Shú*, or the Holy Book; people carry small volumes of them in the breast pocket."

We have made small progress in giving a synopsis of this interesting work, and our space is now nearly consumed. The notices of other European countries resemble those given of England; their wars and the events in the reigns of their monarchs occupy no little space in the account of each kingdom. The conquests of Napoleon, "who employed troops like a god," and the manner in which he overrun the kingdoms of Europe, are described with much animation; the French are considered the best warriors among the Europeans.

Many of their scholars have visited the Middle Kingdom, but their ships are less in number, it is stated, than the English, American, or Dutch. Gov. Sü, in his chapter on France, shows the absurdity of the description of the Franks given by a celebrated writer, Kú 'Ting-lin, when their ships first came to China about 1518, referred to in Vol. I. page 369 of the Repository. After quoting this author's statements, His Excellency says that when Franks from the West first came to China, it was erroneously supposed that their country lay south of Java; if they had been so barbarous as to roast and devour little children (as was reported), it would have been easy to have ascertained it during the many years they have since traded to China. He therefore justly treats it as a fabrication.

Book VIII. is devoted to a description of the countries and deserts of Africa, commencing with Egypt, 麥西, Nubia, 努比阿 and Abyssinia, 阿比西尼亞 and then proceeding along the shores of the Mediterranean to Tripoli, 的黎波里, to Algiers, 阿爾及耳 Morocco 摩洛哥 and the other Mohammedan states, appending thereto a long paragraph relating to Phenicia. He then describes the Desert of Sahara 撒哈拉, and notices the dangers and discommodities attending the passage of it, and the necessity travelers are often under of killing their camels to procure water. The states lying along the eastern shore from Aden to Monomotapa are then enumerated, with short notices of their products; succeeded by similar notices of the countries on the western coast, the whole concluding with a description of the Cape Colony and its contiguous tribes, and of Madagascar and other islands on the coasts.

Books IX. and X. are occupied with a description of the various states of North and South America, and the islands adjacent; in which the American Union naturally takes up more of the author's notice than any other portion. He commences Book IX. by mentioning the position of the continent with respect to Europe and Asia, and its extent, and then gives an account of the aborigines, whose features and bodies he says, resemble those of the Chinese, "though their faces are reddish like copper or like coir, and they leave a tuft of hair on the crown of the head which they bind up." The discovery of the continent by a Spanish officer called Colon, and the rapidity with which people from all European nations flowed into and took possession of the land, driving out the natives, and how these settlers are now located in states, is all briefly, and in the main correctly, narrated. He adds, "that formerly this land had neither oxen, horses, sheep, hogs, dogs, or cats, and that when the Spaniards first came

ashore riding horses, the natives, thinking they were centaurs, ran off in the greatest terror ; now these animals are found everywhere."

The English colonies in North America are noticed, Canada, Nova Scotia, New Brunswick, &c., being each separately described. The wretchedness of the aborigines, their manner of living by hunting the fur-bearing animals which abound in these wilds, and how they exchange their furs for blankets and fire-spirits, and thus gradually die away, are very briefly related. The whole account of all these colonies comprises only five pages. He then commences his description of the United States with a general summary of their settlement, and the subsequent revolutionary war of independence, dilating particularly upon the character of Washington. The whole chapter presents an average sample of the historical summaries of the author, and illustrates the manner in which hearsay remarks and historical facts have been blended in his mind with his own incorrect notions and prejudices, the resultant sketch being not unlike a landscape seen through a pane of colored and crooked glass. It is, however, such sketches as these that render this Geography more interesting and valuable to foreigners, for they may be regarded in some degree as an index of the state of feeling and knowledge among the magnates and literati of China ; and in all probability, they will do much to form in the minds of the author's countrymen, a public opinion similar to his own. We quote the summary of the *Hoh Chung Kwok* entire :—

"They are called *American*, and among other names are known as Nái-yü Sz-tieh 奈育士迭 or United States. It is a powerful country, and because its ships carry a variegated flag, the Cantonese call it the *Fü-ki kwok*, or the Flower-flag country ; this flag is square, and has red and white in alternate stripes, and in the right corner is a small square with a black ground, on which are arranged white points to resemble the Great Bear. On the north the country is bounded by English territory, on the south by Mexico and Texas, on the east by the Great Ocean. It extends about ten thousand *li* from east to west, and between three and six thousand *li* from north to south. The Appalachian Mts. bound it on the east, and the Rocky Mts. encircle it on the west, a vast region of level country lying between them ; the Mississippi is the largest river, its sources being very remote, and its course winding through the land for ten thousand *li* ; it receives the Missouri, and flows south into the ocean. Besides these, the remarkable rivers are the Columbia, the Appalachicola, the Mobile, and the Delaware. On the north towards the west is a great lake divided into four parts, which are called Iroquois, Huron, Superior and Michigan ; east of these are two lakes joined together, called Erie and Ontario ; all these lakes form a frontier between the English territory and the United States.

"Formerly, the English spied out the region of North America, and drove out the aborigines to take their fertile lands, moving over the people of the three islands to occupy them; the settlers flowed in as waters rush into a moat. People from France, Denmark, Holland, and Sweden, who were without property, also took ship and came over; these daily opening new lands, the country became rich and productive. The English placed high officers to govern the country, and built cities along the coasts to receive the customs for the advantage of their own kingdom. The commerce daily increased, and thereby they rapidly became rich and powerful. About 1750, the English fought with the French during several years, and devised every plan to raise taxes, in order that the revenue might be doubled. By an old law, tea paid a tax when it was sold, but the English wished also to levy a tax when it was bought. The Americans would not bear it, and in 1776, the gentry and headmen collected in a public body for the purpose of consulting upon the matter with the resident rulers; but they refused to listen to them, and ordered the duties speedily to be levied. The people all became indignant, and threw the tea then in the ships overboard into the sea, and set about raising troops to drive out the English.

"Now Washington was a man from one of the American colonies; he was born in 1732, and lost his father when ten years old, his mother attending to his education. When young he had great capacity, and his taste for martial and literary pursuits, and whatever was brave and adventurous, surpassed that of other men. He had a commission in the English army; and when there was war with the French, and the savages had invaded the southern frontier, he guarded it with his troops, and repelled them in every direction, but the English general would not report his meritorious conduct. His countrymen wished to put him in as their leader, but he pleaded sickness and returned home, where he secluded himself. When the people had risen up against the English, they compelled him to become their chief. The contest having arisen very suddenly, arms, powder, forage, and provisions were all wanting; but he, by his patriotic spirit so stimulated and encouraged the people, that all the colonies furnished their quota, and held the occupation of their chief city as a trivial matter.

"At this time, the English general had stationed an admiral at the sea-entrances of this city; but suddenly a tempest scattering his entire fleet, Washington took advantage of it, collected his troops, and regained possession of the city. However, the English general again drew together a large multitude, turned the battle, and advanced. Washington's army was defeated, and all his troops, terrified and disheartened, wished to disperse; but his determination was as firm as at first, and again collecting his army, he gave them battle, and came off victor. From this time, he waged a bloody contest for eight years, being repeatedly beaten and as often victorious, his resolution and vigor never abating, while the English troops waxed feeble. The soldiers of the whole French nation crossed the ocean to fight the English with Washington. The Spaniards and Dutch also marshaled their forces to enforce a peace. The English could not maintain their cause, and made a treaty with

Washington in 1783; they drew a boundary so as to make the two countries neighbors; the northern and cold regions as before remained to England, while the southern and fertile lands were all ceded to Washington.

“Washington having delivered the country, disbanded his troops, and wished to return to his farm; but the people were unwilling to excuse him, and made him ruler of the land. He deliberated with all his counsellors, and said, ‘For him who has the country to transmit it to his sons and grandsons, will be selfish; to fill the office of shepherd of the people a virtuous man must be chosen.’

“The original colonies were each formed into a state; each of them has a governor and a lieutenant-governor, whose terms of office are each four years (and sometimes less); if the assembly of the people think them worthy, they keep them in office another four years, but do not elect them after eight years; if not worthy, then the lieutenant-governor takes the governorship, if he have pleased the people—if not, another man is elected. The names and surnames of each elder who is proposed [for office] in the towns and villages, is written and thrown into a box; when they are all in, the box is opened, inspection is made, and he who has the most tickets is alone chosen to the office. Whether he be an official or a commoner, no examination is made of his attainments. When the governor vacates his office, he returns as before to the mass of people, no difference existing between them.

“From among the governors of the states a president is chosen, who alone manages matters relating to treaties and waging war; all the states hearken to his commands. The rules for electing him are the same as those for choosing the governors, four years being his term of office; or if reëlected, eight years. From the administration of Washington (who died in 1799) to the present time is more than sixty years, and there have been nine presidents; he who now holds the office [Tyler] is from Virginia.

“When Washington had made peace with the English, he disbanded the troops and ceasing from war, only encouraged agriculture and commerce. He issued his mandate, saying, ‘Hereafter, if a president, desirous for and scheming after the ports and lands of another country, diminishes or appropriates the property of the people, and raises troops to gratify his personal revenge, let all put him to death.’ He therefore retained only twenty men-of-war, and ten thousand troops in pay. Since then the borders of the land have greatly extended, and the nation has increased largely in its resources, so that it is very rich. The states all have the same purpose, and all of them act together in concert. Consequently all the great kingdoms of the earth have been at peace with them, no one presuming to despise or oppress them. Since the treaty with England, more than sixty years have elapsed, during which there has been no war. The American merchantmen every year come to Canton in nearly as great numbers as those of England.

“It is evident that Washington was a remarkable man. In devising plans he was more decided than Chin Shing or Wú Kwáng; in winning a country he was braver than Tsáu Tsau or Liú Pi. Wielding his four-footed falchion, he extended the frontiers thousands of miles, and then refused to usurp the

regal dignity * or transmit it to his posterity, but first established rules for an elective administration. Where in the world can be found such a public spirit! Truly, the sentiments of the three dynasties has all at once unexpectedly appeared in our day! In ruling the state, he promoted and fostered good customs, and did not depend on military merit; in this he differed from all other nations. I have seen his portrait; his air and form are grand and imposing, in a remarkable degree. Ah! Who would not call him a hero?"

He subsequently recurs to Washington, and exclaims, "Can any person in ancient or modern times among the people of the far West be compared with him?" In his notices of the individual states, he describes the position of each with respect to the others, when and by whom it was settled, its rivers and large towns, how many colleges it has, its population in 1840, its principal manufactures, and its chief officers. The long proper names are very troublesome to Sū, and if the context did not assist, the foreign reader would hardly recognize such combinations as *Fuh-lih'rh-lih-lí* 佛勒爾勒釐 for Florida, *Wuh'rh-keh-ní-á* 勿爾吉尼阿 for Virginia, (in which the first and third characters were evidently intended to be pronounced *fuh* and *chek*), *Pin-sih'rh-lih-ní-ngán* 賓夕爾勒尼安 for Pennsylvania, &c.;—what his countrymen will make out of such barbarous groups, it is not easy to say. They will perhaps regard them as evidences of the miserable languages spoken in western parts, and how much those regions need the reforming influences of the 'flowery tongue' of the Flowery Land. Appended to the descriptions of the twenty-eight states existing at the time he wrote, are notices of the territories, and a list of the tribes of Indians still remaining in their bounds, with sketches of their peculiar customs and manner of living; as for instance, the mode of flattening the heads of infants, the fashion of painting the face, construction of wigwams, their hunts, constant wars among the tribes, &c.

Book X. is taken up with Mexico, the South American states, and the West Indian Islands. Separate maps are given of Brazil and of these islands. The states of Mexico 墨西哥, Texas 得撒, Gautilama 危地馬拉, and Panama 巴拿馬, are first men-

* Chin Shing and Wú Kwáng are two patriots who commenced the overthrow of the Tsin dynasty (B.C. 209), and were remarkable for their vigor of character; the other two are however, much more popular heroes, and figure largely in the Sán Kwoh. Tsáu Tsau destroyed the Hán dynasty in A. D. 220, and Liú Pí, having survived all his own efforts to uphold it, founded the Shuh state, which had a short duration. The *sán-chih kien*, or four-footed falchion was the celebrated sword of Liú Páng, the celebrated founder of the Hán dynasty, with which he elove in twain a huge snake that crossed his path.

tioned; and a notice of the advantages to be gained by opening a road through the latter country, and "the diminution of 30,000 *li* it would make in the length of the passage from Europe to China," shows that the benefits to be derived from this new road have not escaped the observation of the author.

The states of Columbia 哥倫比亞, Peru 祕魯, Bolivia 玻利非亞, and Chili 智利 are then briefly described. Peru is regarded by him as the most celebrated of the South American states: "The people of the West long ago said it was famous for its gold mines. The inhabitants say that there are such precious things in the earth, that it is unnecessary to till the earth; therefore the soil is rank with herbage, while those who hoard up their gold are crying for hunger. The United States, which produce grain and cotton, are rich; while Peru and other countries which furnish gold and silver, are poor. I think gold and gems are not so precious as harvests and granaries."

The eastern states of La Plata 拉巴拉他, Paraguay 巴拉圭, Uruguay 烏拉圭, Brazil 巴西 and Guiana 圭阿那, are then mentioned, the series terminating with Patagonia 巴他義拿, whose shape resembles a stocking, and whose inhabitants are the tallest in the world, and hairy on one half their bodies. Their country is bleak and unproductive, therefore the Europeans who have seized other regions have never attempted to possess this. The varied products of Brazil are enumerated, and its territorial divisions, and the several classes of inhabitants which have resulted from intermingling of races, noticed. Of Bahia, he remarks, "that the people love to gamble, robbery and brigandage are common, and murders are committed in the dusk of evening."

The West Indian Islands conclude the work, the possessions of each European nation being grouped together. They are likened in number and products to the Indian Archipelago, and "in the largest ones are many volcanoes from which lava continually flows down, accompanied by earthquakes. Every autumn and winter, hurricanes occur, which make the stones and sand fly about." The following paragraph respecting slavery in these islands does credit to the author's kind feelings:—

"It appears that the black barbarians of Africa were very desirous to seize and sell men; and the European nations, knowing that the dispositions of these men were tractable, and that they were able to labor, went and bought them for slaves. When the Europeans first settled in the western islands and states of America, the soil was very deep, and the emigrants were not

sufficiently numerous to open it out ; the aborigines, too, were stubborn, and would not serve ; for these reasons, they bought many black slaves, and forced them to till the fields like cattle. The Portuguese exceeded in trading in these black people for gain, and did so for some hundreds of years.

“Though the blacks were stupid, yet living with the Europeans for many years, they at last came to understand their customs. The Spaniards and Portuguese treated them mildly, and hence no trouble arose ; but the proud and overbearing French regarded their blacks as no better than grass, and trode on them without a thought. The resentment of the slaves was, repressed, though they long desired to plunge a knife into the bowels of their oppressors ; having heard that there had been a disturbance in France, they seized their weapons ; a myriad of men gathered together, and cut off the whole of the French inhabitants. It verified our own proverb, ‘Do you believe there is poison in the bee’s sting?’ A few years ago, the English issued strict orders to prohibit slavery, and ransomed the black slaves with large sums to make them citizens ; they expended millions of dollars first and last for this end, and furthermore sent out cruizers over the ocean to seize traders in men. The Americans have also liberated many, and bought lands in their native country for them to settle in ; truly, such actions in these two nations well exhibits their virtue ; and ought to convince the French that they should not harbor revenge against other races. At once to procure such a reputation for humanity and benevolence, and to suppress trouble from one’s midst, truly is a deep and far-reaching plan.”

From these extracts, our readers will perceive that this Geography has many defects and mistakes. It gives imperfect or erroneous views of many countries. The natural productions of the kingdoms of the world are almost unnoticed, the languages spoken by their inhabitants are not analyzed ; their forms of government, and attainments in the arts and sciences, are incorrectly or not at all, described ; and their areas, topography, and resources, rudely delineated ; the maps are meagre, and the towns misplaced. This is to compare it with the geographies in our own language—a most unfair criterion, a decision like that which should blame Prof. Ritter or Joinard for not correcting their notes upon China by the last edition of the *Tá-tsing Yih-tung Chí* (General Statistics of China). Considering the author’s education and position, it is a noble monument of his research, candor, and learning ; and may be regarded as one of the first fruits of the impetus given to Chinese mind by the war with England. It will we think, do much to destroy the conceit, and dissipate the ignorance of the rulers and scholars of China, proving to them that they do not belong to the only nation on the globe. We have heard natives of Canton express their surprise at its statements, and ask with credulous wonder if what they read was true.

We also think this work is calculated to inspire respect for Christianity. The religious tenets of the various nations of the world have evidently attracted Sū's serious attention, and he occupies several paragraphs in giving an account of the faith and origin of Buddhism and Mohammedanism, and in explaining the distinction between the *Tien-chū kiáu*, or Romanism, and *Yésú kiáu*, or Protestantism. He confesses that since the entry of Europeans into India, the religion of Budha has declined, while that of Jesus has extended, and that Islamism has prevailed where formerly Buddhism was known:—"Its original lustre was like the glorious dawn of the morning, but the pure land has turned and received other tenets: two things can not be equally great in the world: I think Buddhism has no energy, and whence will help come for it?"

In speaking of Persia, Egypt, Arabia, &c., he frequently mentions and introduces Scripture names and facts, and always treats them as historical data deserving of trust. It is gratifying thus to see the names of Noah, Abraham, Daniel, Moses, Paul, and above all, that of our Savior, spoken of by a Chinese officer in terms of respect. He inserts an account of Daniel's interpretation of Nebuchadnezzar's dream of the image; of God giving the law on Mt. Sinai; of Moses crossing the Red Sea, and Joshua leading the people of Israel into Canaan, and their history till the Captivity. Their return from Babylon and subsequent conquest by the Romans, the wars of the Crusades, and the final subjugation of Judea by the Turks, are also succinctly narrated. A similar brief notice is taken of the history of Greece and Rome. We think that members of government at Peking can hardly fail to derive great instruction from these compends, and be enlightened on many points of which they are now ignorant. Some extracts relating to the terms he uses for *god* have already been quoted in the Repository; see Vol. XIX, p. 595. The specific epithets applied to the true God are numerous, as *Tien-shin*, *Shin-tien*, *Tien-chú*, *Sháng-tí*, *Tien-tí*, and *Tien*. On many of these points he is not so minute and accurate as some might wish, and his omissions are numerous; yet we have seen no passage where he has so far strayed from the truth as to convey dangerous error, nor any in which a design to misquote or pervert a fact is apparent. We must not forget, too, that the work is a treatise on geography, and not on theology.

This treatise will materially assist those who wish to diffuse knowledge among this people in writing on foreign subjects, and in applying native terms to new things and ideas. The author seems to have had no trouble in expressing all he knew, and though some-

times he has probably cheated himself out of an accurate idea of what he heard by trusting to the native terms employed, yet in the main the impression conveyed is just, as far as it goes. Minuteness was not his object; to describe the political condition of nations for the benefit and information of his countrymen was his great aim.

But we must close. We wish the writer had given us a catalogue *raisonnée* of his authorities, for some of his statements might perhaps then be further investigated. We hope too he will pursue his researches, and give his countrymen a revised and corrected edition of the Ying Hwán Chí-lioh, and add to it other productions of his pen. His young master will do well to benefit by the present work, and the author will we hope, one day, be called to posts where his advice may influence the imperial decisions. We hope, too, his mode of spelling names will be adopted by such foreigners as have occasion to employ them in their writings, for one has only to glance at his appalling list of synonyms to see the desirableness of henceforth adhering to one name for each country; and it is better to have the authority of a book like this for a name, even if the characters do not come as near as they might do in some of the dialects, than to perpetuate and increase the confusion now existing.

ART. II. *Extracts from histories and fables to which allusions are commonly made in Chinese literary works.* Translated from the Arte China of P. Gonçalves by DR. BOWRING.—Concluded from page 152.

154. *Táng; Ngo Hwáng, Nü Ying* 唐娥皇女瑛 The unhappy women. They were given by Yáu to Shun with his kingdom, in consequence of the imbecility of their brother. On the death of Shun, the empire was left to a stranger, as the sons of the two daughters were imbecile. This caused them to shed tears, which falling upon the *siáu siáng* 瀟湘 or spotted bamboos, left spots, which they preserve to this hour.

155. *Híá; Han-í* 夏后羿 The archer. In his time there were nine suns, but with his shots he destroyed the eight that are now wanting. Wishing to become immortal, he sought the needful medicine (of immortality) on a mountain, and returning with it, his wife Cháng-ngo 嫦娥 fraudulently obtained it, took it, and was transferred to the

moon, where she ties with red silk future couples by the feet. He was afterwards killed by an arrow, in shooting which he had been so dextrous.

156. *Chau; Yáng Koh-ngái, Tso Peh-táu* 周羊角哀左伯桃 The two friendly candidates. Going to court in search of office, they were overtaken in the desert by such bitter cold, that they must both have perished for want of warm garments, had not the second undressed himself, and given his warm clothes to the first, and died to save his friend. Yáng afterwards obtained promotion, and supported Tso's mother, whom he obeyed like his own.

157. *Mung, Chwángtsz'* 蒙莊子 or the sage Chwángtsz' of the town of Mung (B.C. 450) feigning death. Walking by a mountain, he saw a woman named Yú-shí 尤氏 fanning a grave, and approaching her inquired the reason of her so doing. She answered, "My husband, who is here buried, ordered me not to quit his grave until the clay was dry, and as I wish to get home as early as possible, I fan the clay that it may dry the sooner." When Chwángtsz' returned home, he told the story to his wife, who vehemently condemned the proceedings of the widow, as exhibiting small affection for the dead. After a short time Chwángtsz' died, his widow Tien 田 having promised him that she would never marry again; but becoming enamored of one of her husband's disciples, and seeing him afflicted with colic, she asked him whether there was no remedy for his complaint; he answered that human brains was the only remedy. So she opened her husband's coffin, already nailed up, to take out his brains, but to her great astonishment, he rose up; she fled, and hanged herself for shame. Chwángtsz' made a drum of a tub, and chanted this tale to its music. Passing by the East river, some small fish which were almost left dry, said to him, "If thou canst make the northern river communicate its water with this, thou wilt redeem us from the death that threatens us." Chwángtsz' acceding to their prayer, helped the fish in the way they desired. At last falling asleep, he was changed to a butterfly, and declared that the truth was then established, for before he had been only a butterfly, but had believed himself to be a man. (This story is given at length in Davis' Chinese, and Du Halde.)

158. *Wei; Kwei Kuh-siensang* 魏鬼谷先生 The invincible soothsayer. He lived on the seashore in the time of T'áng, and the fishermen came to consult him where they should fish; they took large draughts in consequence, which being observed by the dragon god of those seas, he endeavored to prevent him, lest the sea should be left without fish. Falling in with the soothsayer, the sea-god said to

him, "As thou art so clever, tell me when it will rain?" He answered, "It will rain hard to-morrow;"—upon which the sea-god, supposing he exercised sovereignty over the waters, said, "Let us lay a wager!"—"So be it!" Returning to the sea, he received the commands of Yuh-hwáng 玉皇 the king of Heaven, to cause rain to fall on the following day. As there was no help for it, the dragon caused it to rain only a little, and he came boasting to the soothsayer, who said to him, "Thou art deceived; the emperor's minister has orders to kill thee, because thou hast caused so little rain to fall." "What is the remedy now?" he asked. "Go," he answered, "tell the emperor that perhaps this matter may perplex his minister." Going to the emperor, and supplicating his pardon, he obtained it, and the following night when the term of the order had arrived, the emperor called the minister, and sat down with him to chess. Being well pleased, a stone fell near the minister, who stooped as if to pick it up, but remained for sometime motionless, the emperor thinking he had fallen asleep. He soon raised himself up, being covered with perspiration, which the emperor wiped away. When the emperor was gone, the spirit of the sea-god appeared, and said to him, "Thou didst promise to save me, and more than that, thou didst aid the minister, wiping away his sweat, after killing me; thine shall be the same fate;" and he departed. The emperor, much frightened, ordered that the first and second minister should guard the gates of the palace every night, until Tang sán-tsáng 唐三藏 returned from the West with writings of Budha, when the spirit ceased to plague him. Hence originated the custom of placing the effigies of these two ministers upon doors to protect houses. (See also Vol. XIX, page 314.)

7 159. *Tsú ; Lí Láutsz'* 楚李老子 Láutsz' and his genius, the founder of the Táu sect. He was born in the time of the Chau dynasty (B.C. 530), under a wild plum tree, with a white beard, having been 80 years in his mother's womb, and he lived to be 808 years old. Seven of his disciples, male and several females, were made saints or genii; and as they went to amuse themselves in the Eastern sea, the dragon sea-god, knowing that each must have his own treasure, attacked them, and took from one the musical compass with which earthquakes are subdued, and from another who had been lame, the staff with which hell is opened, and souls are freed. Seeing this, the saints returned to earth, and flung themselves with the mountains into the sea, one of which, touching the water with a precious kerchief, was dried up, and the treasures which had been extorted were recovered. To prevent the sea-god from perishing on the dry ground, a female saint

of Budha watered the place with a sprinkler of willow, and the Eastern sea was recovered. When the mortal life of Láutsz' had reached its termination, he departed for the intendency of Hán-kuh kwán 函谷關. Two months before this, a vermilion cloud was seen in the east, and the intendant knew that some saint was approaching. Going out to receive him, and meeting him, Láutsz' asked him how he knew that he was coming; the intendant answered that he had observed the vermilion cloud. He then delivered over his books to instruct him in his religion, and went on towards the west, where he was frequently seen riding upon a blue cow, a way in which he is still often represented.

160. *Cháu, Lú-sang* 趙盧生 The ambitious man undeceived. On a certain road he met an old man named Lü-kung 呂公, to whom he complained of his poverty, though he was a student; the old man gave him a bolster for his support. Returning home, and the rice being put upon the fire (for boiling), he laid himself down on the bolster, fell asleep, and dreamed he had been made a minister, and had enjoyed the dignity for forty years. On waking and finding the rice was not yet boiled, he said to himself, "Such are the glories of the world; they pass away more hastily than the boiling of rice." From that time he troubled himself no more about greatness or riches.

161. *Tsin, Chí Hwángti* 秦始皇帝 The First emperor, (B.C. 259). Desiring to ascertain which was the real spot whence the sun arose, he traveled towards the east, but meeting with the sea, he could proceed no farther. He saw an old man holding a rod of iron, with which he beat the rocks till they leaped into the ocean, and thus enabled the emperor to pass on till he saw the oriental bridge. Returning afterwards to the west, he also discovered the true occidental mountain. The emperor Tsin preserved the wonderful iron rod, and with it built the Great Wall; after that was completed, the man of the east came and took the rod away.

162. *Tsin Hwái* 秦懷 The musical princess, who could attract eagles by her art. A musician offered himself to her in marriage; but this being known to Suh Sz' 蕭史, he proposed himself, saying, "If you can attract eagles, I can attract genii and spirits." On this account he was preferred, but both were banished.

163. *Shuh; Káu-sin-shí* 蜀高辛時 The ransomed general. Having been captured, his horse came home, and his wife promised her daughter to the man who should release her husband. The horse departed, and in a short time brought the general back freed; but as the wife did not think her promise pledged to the horse, she declined

to deliver her daughter, on which he refused to eat, and shed tears. The woman said to him, "Thou canst have no right to claim my promise, as thou art not a man;" but as the horse persisted, the general ordered him to be killed and skinned, and the hide to be dried; the princess then wrapped herself in the hide, which took flight with her, and both were transformed into dwarf butterflies.

164. *Hán; Fei Cháng-fáng* 漢費長房 The tankard sorceress. While amusing himself in a public square, he observed that a *wú kung* 壺公 or apothecary was collecting drugs, and put them as well as himself into a tankard, so that he saw he must be a saint; he went up to him, and asked him to receive him as his disciple into his pitcher. 'This being done, he saw in the tankard another heaven and another earth. He afterwards requested he would shorten the distances of the countries which he desired to visit, by causing them to approach the place where he was; this was done, and thereby he was easily enabled to see every part of the world.

165. *Wáng Kiáu* 王喬 The gander hermit. The king having heard of the virtues of Wáng Kiáu, ordered him to be called to him; and as he instantly appeared without any one knowing how he came, he ordered him to be called again, and placed people on the watch. The spies having seen that he came flying in mounted on a gander, told it to the king, who ordering him to be called a third time, and getting a net ready, caught the gander. However Wáng disappeared, and the gander which brought him was turned into a shoe, which he resembled.

166. *Lwán Pá* 樂巴 The sprinkler. He was a provincial officer, to whom, on his coming to court, the emperor gave a cup of wine, which he sprinkled about him. People wondering at it, he said, "It is to extinguish a fire that is raging in a city of Sz'chuen;" and in fact after two days, the accounts of a fire there arrived, which had been put out by a shower of rain, and the time exactly corresponded.

167. *Hwán King* 桓景 The man with kites. He met one of the genii, who told him that he would be overtaken by a great calamity on the 9th day of the 9th moon. "How can I avoid it?" he inquired. "On that day, mount to a great height, drink wine in which mugwort has been steeped, and fly kites." The day arrived, and he scrupulously followed the directions. When he returned home at night, he found his poultry, dogs, and pigs all dead, and it is believed that if he had not gone to the mountain, he and all his family would have likewise perished. (See Vol. XI., page 436.)

168. *Lí Tien* 李旼 The rocket anchorite. Being in the desert with another man, who complained to him that he was tormented by ghosts, the anchorite placed gunpowder in tubes (or made fire-crackers), which he closed up, and setting them on fire, frightened away the ghosts with the noise. The practice of setting fire-crackers off to fright away evil spirits is kept up to this day. (See Vol. XI., p. 435.)

169. *Tso Tsz'* 左慈 The orange magician. Going to the capital, he overtook men carrying oranges as presents for the prime minister, and taking pity on them he relieved them by carrying their baskets. The bearers remarked that the oranges were very much lighter, but they notwithstanding presented them; when they were peeled by the minister they were found empty. The bearers attributed the fault to 'Tso Tsz', who being found, answered that the oranges were hollow because the minister was so; and taking one up he showed that it was sound. The incensed minister ordered him to be bastinadoed, but he fell asleep; he then directed him to be beheaded, but the axe would not cut; he commanded him to be burnt, but he sprung out of the fire, and hid himself among a flock of goats, and as the lictors could not discover him there, the goats were ordered to lose their heads. When the overseer of them complained to 'Tso Tsz', he reunited their heads to their bodies, but in the hurry the heads of many bucks were fastened to the bodies of ewes, and hence it happens that she-goats are sometimes found with beards in these days.

170. *Kwán Loh* 管輅 Divination by the diagrams. 'The youth Ngán 安 having come to him to ascertain when he should die, was told that it would take place in three days. When the father heard this, he went to the diviner, and represented to him that being his only son, he was indispensable to him, and prayed him to instruct him how his fate could be avoided. The diviner replied, "Go to the southern mountain, and take wine with thee; thou wilt there find two men playing at chess, one dressed in scarlet, who is the king (the star) of the South, who presides over life; the other in green, who is the king (the star) of the North, and he rules over death. When thou arrivest, place wine before them; and when they turn to drink, present thy petition." The father, having followed all these directions, and they having drunk, though he did not observe them, said, "I pray to be aided in this straight, and that the doom of my son may be revoked; it is hard that he, my only son, should die at the age of 19." The king of the North, then opening the book of fate, saw that it was so written; but the king of the South, having drunk of the father's wine, felt himself obliged to favor the son, knowing that it was an

artifice of Kwán Loh. He therefore write a figure 9 九 before the figures 19 十九 which represented 九十九 or 9 times 10 and 9, making 99, which was the number of years the youth Ngán lived.

171. *Wáng Mú* 王母 The peach goddess, or (celestial) empress mother. In the reign of an emperor of the Hín dynasty, she appeared to him presenting peaches; he wished to preserve the fruit stones to plant. She said, "It will be useless, as they will not blossom for three thousand years, and before they produce fruit, three thousand years more will pass away, and another three thousand years before the fruit will ripen, for they are not to be planted in this lower world. But," pointing to his minister, Tung Fáng-soh standing by, she added, "this man is not honest, for he has thrice robbed me of a peach, and eaten them." The Chinese therefore suppose he is still living, and will not die till 27,000 years have elapsed. It is a custom still observed for friends to present bread cakes on birthdays, made in the form of peaches in allusion to this legend.

172. *Chá-yen* 釵燕 The comb swallow; jealousy. The emperor Wú-tí of Hín having given his concubine a handsome hair-comb, the indignant empress went to break it. It was in a box, and on her approach was transformed into a swallow, and flew away.

173. *Wú; Yú Kieh* 吳于吉 The burnt goblin. A goblin appeared in the palace of king Sun Tsih 孫策 in Nanking, who was a great warrior, and one of the heroes of the Three States in A.D. 220. The king holding council in front of the window, a man passed through the air, and alighted near him. The ministers took him for one of the genii, and went out to receive and worship him; but the king, who believed him to be a goblin, was indignant, and ordered him to be caught and burnt outside of the palace. The king went to see the ceremony, and when the fire was lighted, the goblin mounted, seated in the smoke; on the king returning home, he found him at the gate of the palace, but visible to himself only, which so alarmed him, that he was carried on men's arms into the palace. From that hour, whether eating, drinking, sleeping, or waking, he saw the goblin, and constantly lost flesh; in order to show him his condition, his minister presented a mirror to him, in which he looked, and saw nothing but the goblin. His minister recommended him to ask pardon from the goblin, but he would die rather than do so.

174. *Tsin; Wan Kiáu* 晉溫嶠 The cousin's bridegroom. Being asked by his paternal aunt to find for her a son-in-law, he asked whether she would be satisfied with one like himself. She answered, she expected nothing so good. He went away, and returned, saying,

"I have found one who resembles me." "Is he rich!" she inquired; and he answered, "Even as I am." When the earnest money was asked for, he brought a mirror. At last, when the wedding-day arrived, he presented himself as the bridegroom; and when they reached home, the bride said, "Before I removed my veil (in those days veils were not transparent), I knew it was you."

175. *Ching Tú* 澄圖 The porringer priest. Being met by a country magistrate, who asked him what talents he possessed, he asked for water and fire to put in the porringer in which he collected alms, and caused a flower to appear.

176. *Sì Cháu* 犀照 Lighting with the three horned cow's tail; searching into other people's affairs. A man having heard that in the river *Níu-chú kí* 牛渚磯 or Ox shallows, near Nanking, many wonders were to be seen, lighted the tail of a three horned cow, and went thither, but the genii or witches said to him, "Why dost thou trouble us? we have our own matters to attend to? What hast thou to do with them?"

177. *Liáng; Wei Toh* 梁韋駄 The commissary of Budha, general of the king of India. He was ordered to go in search of the prince Fuh or Budha, who had fled to the wilderness. When he arrived, he found Fuh covered with snow and without food. He ran to obtain food for him, which he would not accept, but passed off to the blessed. Wei Toh is now called the commissary to the Buddhist temples.

178. *Táh-mo* 達摩 The shoe priest. Being highly esteemed by the emperor, two genii, transformed into snails, laid a plot against him, one feigning to be a priest, and the other the empress; they placed themselves so as to be seen by the emperor, who ordered the priest to be seized. When the priest perceived this he fled, leaving a shoe in the street, on which account shoemakers are his devotees. Having reached a river, and finding no boat in which to cross, he threw a cane leaf into the water, and crossed over on it for India, his country. Here he met the Chinese prince who was returning home, and delivered to him his fan, which being suspended in the palace, put an end to the enchantment. The emperor reproved the false empress, who said she had been compelled to act as she did, and his anger against the true empress ceased.

179. *Ting-sang* 丁生 The preaching priest. As the people would not listen to him, he went to preach to the stones; and as they nodded while he spoke, the people attended [to his doctrines].

180. *Liú siú-tsái* 柳秀才 The graduate Liú. Not being able to pass the examination for *kūjin*, or doctor, he went one day to amuse

himself at the great lake Tung-ting 洞庭 in Húnán, and there came to him a female dragon, who asked him to remain in her company, to which he consented, and was made the spirit of the neighboring mountain. When boats go for recreation to that lake and anchor, the spirits weigh the anchor, and the boats move floating about the lake, and music is heard; yet no one dares to look at what is passing around the boat. After one round, the boats are brought back to their anchorages, but those containing siútsái are exempted from this exhibition.

181. *Ná-chá* 哪吒 The phantom man. The son of Lí Tsing (see No. 139) was in heaven, and causing many disorders, his father wished to kill him; so he separated his flesh from his bones, and gave his flesh to his mother, and his bones to his father. He then went to Budha, who taking pity on him gave him leaves for flesh, and spears for bones, and returning to his father he endeavored to kill him, not deeming himself any longer his son. Upon this the father applied to Budha, who gave him a turret, by which he freed himself from danger. As Wan Wáng had lost his son by the cruelty of Tánkí, who had been metamorphosed into an evil spirit, Budha sent Ná-chá to the earth in the form of a youth, who being found in the mountain by Wan Wáng, he reared him with this third son. When his second son Wú Wáng revolted against Chausin, Tánkí converted herself into a spirit, and Ná-chá was able to seize, to extinguish her, and then return to heaven. To this hour the term *ná-chá* means an uncertain person, one who seems to have no decision or fixed purpose, as Ná-chá had no body.

182. *Sui; Yen-lo-hung* 隨閻羅薨 The judge of souls. A governor having died, whose son was deputy governor, appeared to his son, and told him he was about to be judged for having moved a garrison without sufficient cause, and the consequence was they were destroyed by pirates; but that the next day a district magistrate named Yen-lo-hung would come to his house, and ask to see him. He came, and the deputy asked him for news of his father, to which he answered, "The other world is not like this, for they receive no bribes as in this; but get a hall of justice ready, and thou shalt be present." When the trial began, the judge said to the governor, "These souls clamor against thee." The governor answered, "Without cause; for it was not I, but the pirates who killed them." Some cried out, "If thou hadst not unjustly removed us, we had not fallen into the pirates' hands." Whereupon the judge sentenced the governor to be thrown into a cauldron of burning oil, which the son seeing, he heaved a deep

sigh, and everything disappeared, except the district magistrate, who lay dead, and who was a metamorphosis of the judge of souls. This happened in the reign of Kienlung, but the belief of the ten judges of souls is [a doctrine] of the time of Sui.

183. *Wángtsz'* 王子 The bewitched. Going with his ax to seek wood on the mountain, he met with two men who were playing at chess; and before half the game was over, they asked him what he wanted. He replied, he was seeking wood, and merely looking at them as he passed. They answered, "Begone, it is time." When he returned, he saw that the handle of the ax had rotted, and reaching the place where his house was situated, it was not to be found, nor were any of his acquaintance living; for [Rip Van Winkle like] he had passed many years in the mountain happily with the two men, who proved to be saints.

184. *Tāng; Míng huáng* 唐明皇 The lunar comedian (A. D. 713). While the moon was rising, this prince went to amuse himself at the palace, where he saw students reading, and plays acted in which there were women. On returning he taught men to act women's parts in plays, but as he dared to perch (a woman) in the palace, and in the presence of the queen Sú Ngo 素娥, she prohibited such sports to any mortal, of which the remembrance is kept on the 15th day of the 8th moon.

185. *Wei Kú* 韋固 The destined bridegroom. He one day saw Yueh-láu 月老, or the old man of the moon, who bore a book, and in his sachel he had several kinds of red silk. Wei Kú inquiring what they were, was told they were the threads with which the feet of plighted couples were tied; and to this day, the arranger of a marriage is called the man of the moon. On inquiring to whom he was to be united, Wei Kú heard it was to a girl three years old, the daughter of a seller of herbs at the northern gate of the city. He went to see the girl, and finding her ugly and of mean birth, ordered her to be killed, and an assassin struck her a blow on the head, leaving her for dead. Wei Kú having been made a magistrate, the chief officer of the city gave him a girl of 17 years, whom he had brought up as his own child for his wife. Observing that she wore on her head an artificial paper flower, of many colors, he inquired why she used this new fashioned ornament; she answered it was to conceal the scar of a wound which had been inflicted on her when she was a child. He soon recognized the power of the Yueh-láu, and that this was the girl he had ordered to be killed. A similar ornament is used by ladies to the present day.

186. *Yuen-tsih; Lí Yuenshen* 圓澤李源善 The transmigrated priest. The priest Yeun-tsih, walking out with Lí Yuen-shen, met a pregnant woman drawing water, and said, "Here is a woman who has been pregnant for three years waiting for me; go thou, and after three days come back, and I shall laugh at thee; but when thirteen years are passed, thou wilt go to India, where thou wilt find me." After three days, Lí went to the woman's house, and saw her babe, who was crying, but on seeing him it laughed, by which he knew it was the priest transformed. He went away, and after thirteen years travelled to India, and at the foot of a rock, he met a priest who said to him, "In three different states of existence thou hast met me here in visiting the temple of Budha. In the first life, thou wast a governor, in the second a notary, and in the third hast thy present existence; but we have always been friends."

187. *Má Kiá-pū* 馬介甫 The doctor for weak husbands. Going to visit a friend, he heard his wife scolding; on asking the reason, he was told to hold his tongue, for it was his wife scolding her father, after having scolded her husband, who could not manage her. "Never mind," said the doctor, "I will give thee a remedy." He then gave him 丈夫再造散 *i. e.* powders for curing husbands, and went away. The man took the prescription, and gave his wife a hearty beating; but some days afterwards, the doctor returned, and the woman not only cudgelled the husband, but beat the doctor too, who sighed, "Friend! there is no curing thee!"

188. *Liáng shán-pch; Chuh Ying-tái* 梁山伯祝英台 The linguishing dead. There were two scholars very intimate, one of whom never knew that the other was a girl; and if she now and then said to him some gracious things, he failed to understand them. In order to free herself from being touched and so discovered, she would not take part in the sports, and when they desired her to do so, she always preferred some play in which paper was introduced of the length of a man (Chinese sheets are long), to which the others objected. After being three years at school, she returned home, and Chuh told Liáng that he should come to her house, as she wished to give him a sister for his wife. So he went, and discovered that the sister proposed was her own self, but that unfortunately her mother had already promised her to another. He returned home in great sorrow, which grew upon him till it caused his death. After her marriage, she went to visit his grave, and the earth opened, and buried her with him.

189. *Fuh Táng* 福堂 Felicity halls; prisons. On former times there were no prisons in China, and criminals were confined within

certain limits, and guarded till sentence was passed—which, to prevent their escape, was promptly done. The emperor Tsáng-wú (A.D. 473) of the Sung dynasty, having erected prisons, it caused great discontent, for the people believed justice would now be delayed, and called them Misery halls; but the king said they were Felicity halls, for now the innocent would not be punished, and the guilty would have time to repent.

190. *Mai yú láng* 賣油郎 The happy oilman. There was a courtesan whose price was ten taels, and Tsin Chung, the oilman, determined to lay by ten cash every day, in order to raise that sum at the end of three years; but this proved unnecessary, for she fell in love with him, notwithstanding his poverty, and married him. The oilman was hence called the lucky candidate.

191. *Kí hoh* 騎鶴 Riding a crane; human wishes. Three men were talking together, and the first said, "I wish I was the prefect of the city of Yángchau," in Kiángsí. The second said, "I wish I had a hundred millions of cash" (100,000 strings of a thousand cash each). The third said, "I wish I could mount upon a crane." Then the first replied, "I wish I could mount upon a crane, with a hundred millions of cash, and fly to be prefect of Yángchau."

192. *Fi King* 飛琼 The shoe nymph. She was sporting in the celestial regions, and being somewhat tipsy, lost her shoe, which fell into the Poyáng lake in Kiángsí, and became a mountain, called the Shoe Mountain, which is still there.

193. *Tú Shih-niáng* 杜十娘 The irritated courtesan. She was very beautiful, and married a poor man, who thinking he could become rich (by her), sold her for a thousand taels. Desirous of delivering her to the buyer, he proposed they should go out to amuse themselves in a boat, and when they reached a certain bay, he directed her to go into another boat there waiting for her. She asked the reason, and he said that his poverty had compelled him to sell her. She replied, that if it was for money, she had eight boxes of gold and pearls in her chest, which she thereupon seized, and first threw them, and then herself into the sea. The husband, now without either money or wife, hanged himself.

194. *Cháng tái liú* 章臺柳 The willow of the lascivious altar; the adulteress. A husband left his wife, while he went on a journey; on his return, he found she had been faithless, and went to the willow which was near the place of adulterers, and said to the willow (alluding to his wife), "Thou art so salacious, who shall say how many have been caught in thy branches?"

195. *Fú yuen Tung* 呼猿洞 The crying ape of Tung. She asked a bracelet from a priest, that she might marry a magistrate; on passing by Tung, he thought her to be a girl, took her, and lived with her while he remained in that place; but when he returned to the straits (Tung), the woman disappeared in order to visit her companions. The magistrate could not understand this, and consulted the priest, who by the bracelet discovered, and told the magistrate the real facts. He went away disgusted, without waiting for her. She came after his departure, and not seeing him, set up a cry, which she continues to the present hour.

196. *Tsih sing lau* 摘星樓 Height whence the stars are grasped. There was a boy who was dumb, but being carried to the top of a high house, his head struck the roof, and he exclaimed, "A hundred paces higher, and you may catch the stars; but I must not cry aloud, lest the genii should hear me."

197. *Yah kin sien* 壓金線 Embroidering with gold thread; helping without being helped. A poor girl, whose occupation was to make marriage tiaras, and having assisted many to prepare their marriage garments, became angry, and said to her mother, "I am tired of helping others, while nobody will help me."

198. *Liú yen-i* 柳染衣 The willow dyes the dress, and makes a graduate. A youth passing under a willow tree, his garments became blue, which annoyed him; but one of the genii appeared and said, "Do not be angry, for this foretells that you will obtain the degree of *kūjin*;" which he afterwards did.

199. *Sung; Chin Twán* 宋陳搏 The genii of Wá shán 華山 or Flowery Mt. in the east of Shensí. A nobleman, Lí-yuen, who was afterwards the founder of the Sung dynasty, A.D. 960, going thither to walk, found him engaged at chess with another person, and the nobleman observing that he understood the genii, Chin Twán invited him to play for stakes; which having done he lost large sums. Chin said to him, "Thou canst never pay me what thou owest, but give me a writing surrendering this mountain, and I will take it for payment of the debt." The nobleman willingly consented, as the mountain was not his to give, and went away laughing at the deceit practiced upon Chin Twán; but when afterwards he became lord of the country he understood what had happened, and the inhabitants of Wá shán pay no tribute to this day. [Wá shán is also called Sí Yoh 西嶽, and is one of the famous five mountains in China; it lies near the elbow of the Yellow river, south of the junction of the Wei R.]

200. *Sú siáu mí* 蘇小妹 The poet bride. She was the sister of the celebrated poet *Sú Tungpo*, and on the evening of her wedding-day, closed the chamber-door within, and when the bridegroom came, she said, "Thou enterest not until thou hast responded to my three rhymes." He asked what shall they be? And she said the first:

銅鐵投洪冶
陰陽無二義

螻蟻上粉牆
天地我中央

The copper and iron fall into the great furnace;
The cricket and ant get up the plastered wall;
The *yin* and *yang* have not two explanations;
I am the centre between heaven and earth.

He thought awhile, and gave the answer to these four conundrums, as being *huà* 化 to transform, *yuen* 緣 to climb, *táu* 道 reason, and *jín* 人 man, in this quatrain, in which one of them forms the first character of each line.

化工何意把春催 緣到名園花自開
道是東風原有主 人人不敢上花臺

Why are the changes of nature so hastened in spring?
Because in a large garden the flowers open themselves:
I say even the east wind has its master, therefore
Every body must not presume to ascend the flowery terrace.

She received his answer through the window, and smiled at his readiness. He then opened the second, which was a charade, of the names of four heroes:—

強爺勝祖有施爲 鑿壁偷光夜讀書
縫線路中常憶母 老翁終日倚門闕

Beating his father and surpassing his grandfather, he exhibited his parts.
Boring the wall, he stole the light, to read his books by night.
Journeying and plying his needle, he constantly thought of his mother.
The old sire the livelong day leaned against the door in expectation.

He shortly hit the answers, giving the name of *Sun Kiuen* 孫權 (*i. e.* the valorous grandson) for the first; that of *Kung Ming* 孔明 No. 94. (*i. e.* the bright hole) for the second; *Tsz' Sz'* 子思 (*i. e.* the thoughtful son) for the third; and *Tái-kung-wáng* 太公望 (*i. e.* the great grandfather waiting) for the last. The signification of these names contains the answers to the lines, while they are also the names of celebrated personages. The third trial was only one line.

閉門推出窻前月

Closing the blinds, the moon is driven out of the window.

He thought much, and repeated the verse again and again, but could find no rhyme. His brother-in-law, suspecting that his sister was playing some of her pranks arrived, and having heard the verse threw a stone into a jar of water close by, and gave this line to make the couplet:

投石冲開水底天

Throwing a stone, the sky in the bottom of the water is all expelled.

It was now past midnight, and he was allowed at last to get into the room.

201. *Sú siáu-siáu* 蘇小小 The dextrous courtesan. Being persuaded by her parents to marry if she could do so with a nobleman; she answered, that though he might now be a noble man, she knew not if he would continue so; that if he should be pleased with her, his concubines would no longer please him; and that it was better to be like a rose in the market, bought by its admirers; for none are sold but those which are admired. When about to die at the age of twenty-four, and being pitied by many, she asked them to rejoice with her, for if she had lived to be old, nobody would remember her; while dying young, nobody would forget her.

202. *Siáu Tsing* 小青 Jealousy's victim. Being young, a priestess he sought her to join her profession, promising her thirty years of life, whereas otherwise she would only live to be twenty; and if she learned to read, even less than twenty; but her mother would not listen to the priestess, and taught her to read. There was a man in the neighborhood, to whom his wife had allowed fifteen days to procure a concubine, and he conducted Siáu Tsing home, concealing her surname, which was the same as his own. The wife observing her great beauty, and having the chief management in the household, placed her in an apartment difficult of access, and gave orders that she should neither speak to the husband, nor receive letters or presents, nor otherwise communicate except through herself. In this neglected position, she was counselled to seek another marriage, but she answered, "One night I dreamed that I held a flower in my hand whose leaves fell one after another into a stream which was flowing by, which teaches me how swift is the current of life; risking another I may be worse off, and be exposed to be laughed at." Three years passed, and she died to the delight of the wife; but as the husband attributed her death to his wife, he beat her, and she answered, "I was not to blame, for seeing how unsocial the courtesan was, it was certain she could not live long."

203. *Tsi-tien* 濟顛 The vomitor; a famous priest. Being requested by a queen that he would pray for her when he went to the solemnities of the temple, he turned himself round, and appeared naked. The spectators wished to punish him, but the queen prevented them, saying, it was a sign that she should be transformed into a man in the next existence; and as a thanksgiving offering, she determined to build a new temple, and collected all the necessary materials. When she desired masons and carpenters to assist, the priest objected and completed the work himself, lifting up the materials with the cord of the well. As the statue of Budha was wanting, he having eaten to satiety, vomited up a statue of gold, which wanted one leg from [failure of the strength of] the vomit. On this account, the yearly ceremony takes place of repairing the statue of the temple on the western side of Nanking.

204. *Tsiáng Hing-ko* 蔣興哥 The pearl garment giver. He presented a pearl garment to a girl because she pleased him, and having gone to a foreign land, a patrician appeared to him, and told him that a girl had given him a pearl garment, and desired he would inform him when he was returning home, that he might write to her. He consented, but asked in return to be allowed to see the garment, and found it to be the same he had given to the girl. When he came back, he bitterly reproached the girl with ingratitude, who answered, "If you had a right to give it to me because it pleased you, so had I a right to please myself." In truth we sometimes become dissatisfied even with our own proceedings.

205. *Ching Yuen-ho* 鄭元和 The enamored graduate. Having obtained a degree of kŭjin, and wishing to become an Academician, he departed for the Court, but on the journey meeting with a courtesan named Lí Sien 李仙 who fascinated him, he spent all he had in her company, so that he could not proceed, nor had he even the means of existence left. Being a clever singer, he invented a new and amorous song, by the chanting of which he was able to support life. Time passed on, and Lí Sien persuaded him to continue his literary career, but he answered that as he was bewitched by her eyes, he could not tear himself away; she then tore out her eyes, and he went to court, where he obtained the distinctions he sought, returned, and married her.

206. *Wú, ngo nü* 巫娥女 The enchantresses of Mt. Wú in the eastern part of Sz'chuen, near Honán. The twelve peaks of this mountain were once twelve sisters; they raise clouds in the morning, and cause showers at evening, thus detaining travellers that they may

remain over night in the neighborhood. This once happened to an emperor, who caused a tower to be erected there, called Yáng-tái 陽臺.

207. *Kwá tien fú* 瓜田婦 The woman in the garden of water-melons. Passing with her child in her arms through a field of water-melons, the child began to cry, upon which she plucked a small one to quiet him. Being observed by the owner, he gathered many melons, and carried them with the woman before a magistrate, and accused her of having stolen them. But as the magistrate saw it was impossible she should have carried so many melons with the child in her arms, he ordered her accuser to do so, and see if he could walk off; as he was not able to do it, he absolved the woman, cautioning her, however, that she should not stoop in another person's garden, in order to avoid being suspected.

208. *Yú kú jin* 遇故人 Meeting an old friend in hades. A person having gone into a tavern at a fair, got tipsy and fell asleep. Soon after, two police-officers arrived with orders for his capture, and he was conveyed to an unknown prison: it was that of the judge of souls. Having arrived, he met with an old friend, who wondered at seeing him there; to which he answered that he knew not the motive of his arrest, and his friend went within to make the inquiry, having desired him to wait. The officers soon arrived, and asked pardon for the error they had committed, telling him he might depart, which pleased him. He wished to follow some girls who were going out, and they entered into an alcove in a tavern where a she-pig was littering, and the girls were transformed into little she-pigs, and he into a little he-pig. He heard his friend calling for him, and found out his error; so, striking his head against a wall, died, and went to seek his friend, who came to conduct him to his inn, and restore him to his own body, from which he had been separated. He afterwards learnt that the landlady had been transformed into a she-pig, and had brought forth a litter of pigs, of which one had died, which was himself; and as she had amassed money she had now to give it to him in order that a boar might be kept with the pigs.

209. *Lú shán; Wú Tung-fung* 盧山吳董奉 the almond-tree doctor. When he cured serious diseases, he required that the convalescents should plant five almond trees in his garden; when the complaints were trifling, he only exacted one tree. In this way, he made a large orchard of almond-trees. A tiger came there, and he caused a tooth, which he wanted, to grow; a dragon also came, to whom

he restored an eye that he had lost. He exchanged his almonds for rice in the husk, weight for weight, and if any one took more than the weight, he was attacked by a tiger.

210. *Kin-hwá; Hwáng Tsú-ping* 金華黃初平 The shepherd saint. Traversing a mountain, he met with one of the genii who persuaded him to come with him and become a saint like himself, for he had the bones of a saint. He remained there some days, when his elder brother came to see him, and found him without his goats; whereupon he reprimanded him for a fool and pretending to be a saint. But he commanded the stones to become goats, and his brother drove the flock home.

211. *Kin ling; Cháng Sang-yú* 金陵張僧繇 The dragon painter. Having painted two dragons on the wall, he did not touch the centre of the eye; and being asked why, he answered that if he painted it, the dragon would live and would destroy the wall; but as nobody believed him, he painted it, and the dragon took flight.

212. *Lo-fan; Cháu Sz'hiung* 羅浮趙師雄 Sheltered by the plum tree. Going to the yearly fair at the Lofau shín, north-west of Hwui-chau in Kwangtung, which is covered with plum trees, he met at nightfall with a maiden, who asked him to take rest at her house. He went in, and two girls brought in tea and wine, of which both partook. He fell asleep, and when he rose on the morning, found himself at the foot of a plum-tree, with two smaller plum-trees near.

213. *Pá Kiáng; kieh chung sien* 巴邛橘中仙 The orange genii; a retreat. A man, seeing an ill formed orange, opened it, and found two genii within quietly at play.

214. *Lí Kung, ki kwei* 黎共奇鬼 The perverse devil. An old man having gone to a dram-shop, was nearly drunk; and in returning, supported himself with difficulty on his staff; his son came to meet and help him, but he was even the less able to move his staff. The old man said to him, "Instead of helping, you hinder me;" and on the son denying it, he found out it was the perverse devil. Another day, when he went out, he put a knife in his pocket to stab the devil if he should return; but the son, knowing what had happened before, went early to meet his father, and to advise the devil if he should come. This step led to a sad result, for the father, mistaking him for the devil, killed him, and only on reaching home, did he find out his mistake.

215. *Peh-shih siensang* 白石先生 The beneficent genius. The lord of the Peh-shih shán, or White Rock Mt., in the province of Shensi, boiled stones in rice to give as alms to the distressed; and

on the 15th day of the 7th moon he presides over the council of all the saints and genii, sitting in judgment on the virtues and vices of men, on the calamities which menace different lands, and the means of preventing them. 'This is said to take place on the 15th day of the 7th moon even to the present time.

216. *Kwángtung; Wú-yang shih* 廣東五羊石 The five stones transformed to sheep in the city of Canton. Before the building of this city, five genii visited the spot, and left their vestiges on a flat rock; and when they were sought, only five sheep were found, which were again transformed into stones, still to be seen in the Wú-sien Kwán in the Old city, near the traces of the genii. 'The city is built on the spot, and now bears the name of Yáng Ching 羊城 City of Rams, and Sien Ching 仙城 the City of the Genii. (See Vol. II. p. 148).

217. *Hang hwá tsun* 杏花村 The almond flower village; the bride's house. 'There being only two great families in this village, marriages took place between them alone; the surname of one was Chú, and that of the other Chin, and a marriage is now called *kieh Chú Chin* 結朱陳 *i. e.* to knot Chú with Chin.

218. *Fung yá* 蜂衙 The bee's office. A man having fallen asleep, a girl appeared to him, and when she left said, "I am afraid of some danger, for I am a princess; I pray you to bear me company;" but as he would not go, she went alone. After some time he heard a noise, and on looking around saw a bee entangled in a spider's web, and in danger of being devoured. He released it, and placed it on an inkstone; when with the ink it formed the character *tsié* 謝 (*i. e.* grateful), and then took flight. He watched and saw it enter a honeycomb, which was suspended on high, and thus discovered that the girl was a bee.

219. *Hái shí* 海市 The marine fair of precious things. Many seamen in their voyages have heard people buying and selling under the sea, and some of them have gone to the fair, and obtained curious things for a trifle.

220. *Tien ho, Chih nǚ* 天河織女 The weaveress in the Milky Way. The heavenly weaveress (Aquila), a grand-daughter of Yuh-tí, the celestial emperor (Sirius), having been given in marriage to Niú láng, the herdman (Lyra), she became idle at her loom, and was exiled to the east of the Celestial river (Milky Way); but was allowed once a year to go and see her husband on the 7th day of the 7th moon, at which time the magpies join and make a bridge for her to pass over to him. Fruits, and not flesh, are offered to the goddess. 'To thread

a needle with a thread of five colors in the moonlight is the sign of a good year; and the water brought home on that day does not become corrupt, but retains medicinal virtues throughout the year. If lepers wash themselves on the morning of that day, they will not suffer so much pain from their sores. Women also implore her assistance in needle-work.

221. *Chin lau* 蜃樓 Houses of frogs a thousand years old; strange appearances. A frog of a thousand years old descends to the bottom of the water, and blowing upwards towards the air erects tall houses and even a city, which is a sign of the next *hái shí*, or marine fair; but when one approaches near it disappears. This happens when the horizon is obscure. (A mirage seems to be intended by this fancy, which is further described in the *Liáu Chái*.)

222. *Wú; Cháng shán shé* 吳常山蛇 The cobra of the eternal hill; there's help for everything. A man meeting with this cobra struck it on the head, whereupon it attacked him with its tail; he struck its tail, and it attacked him with its head; he struck it in the middle, and it attacked him with both head and tail. The man turned this art to the purposes of war, and became a great general.

223. *Tsú; Fung ma niú* 楚風馬牛 Mutual encounters. One king attacked another, and was asked, "Why do you attack me? It is useless; we are like the horse and the ox; one goes against the wind, the other follows it. At such a distance, if you conquer us, you will lose your own kingdom; and if I conquer you I shall lose mine; for I live in the southern, and you in the northern quarter." When he was asked, why he did not render vassalage to the emperor, he answered, "It is the emperor's business, and not mine." On being asked why the emperor had not been seen since he visited his kingdom, he answered, "Because he was drowned in the sea." (He had embarked his majesty in a vessel glued together which the water loosened, and it fell in pieces.) On being asked, how the emperor was drowned, he answered, "Ask the sea that drowned him." And the foreign king, seeing what a man he had to do with, departed.

224. *Hán; Tau shú, kí kí* 漢投鼠忌器 If you fling at the rats, lookout for the vase. A man who was lying down, flung his bolster at a rat, and hit a vase which he broke in pieces, and he found engraved therein the above sentence. Another man from curiosity flung his bolster, and he found written, "I confirm the saying of the other bolster."

225. *Táng; páu fuh tsáng chú* 唐剖腹藏珠 Open his paunch to hide the pearls; suffering in order to get rich. A man from

the west coming to China, and desirous of passing the custom-house where he had to be examined, opened his bowels to hide a pearl which he carried. The custom-house officer was informed of what he had done, but he allowed him to pass, seeing that he valued his pearl more than his life. (Some of the natives of Canton have the idea, derived probably from this legend, that Europeans have the faculty of opening their sides, to examine and remedy the condition of the system.)

226. *King tun* 鯨吞 The voracious whale. His eyes appear like two suns; when he moves his scales, he creates thunder. When he breathes, the rain falls; when he opens his mouth, fish, ships, everything is engulfed, nothing escapes. This fish represents harpies and avaricious men.

227. *Wú shú* 鼯鼠 The five gifted rat. He can fly, but not to the house-top; he can spring, but not to the tree-top; he can hide himself, but only his head; he can swim, but only halfway across the river; he knows his way through holes, but is always seen. Many men resemble the five gifted rat, more cunning than wise.

228. *Kien; Lú kí* 黔驢技 The artful donkey in the Kien shán. The tiger, seeing the ass, does not venture to approach, hearing his terrible bray; he waits to see if he will attack him, but finding that he does not, advances: the ass brays again, but the tiger, no longer afraid, rushes on and devours him. Such are persons of great pretension, who have no talents.

229. *Hwáng yáng ngih jun* 黃楊厄閏 The yellow willow lessens in the intercalary month; the forgetful student. This tree which is hard, grows only an inch in a year; in that year which has an intercalary month, it diminishes an inch.

230. *Chun, hiuen* 椿萱 The trees of sixteen thousand years; father and mother. The *chun* tree, after growing eight thousand years, ends its spring; and then completes its autumn in eight thousand years more: a long duration, such as one would wish a father to live. The *hiuen* herb, when hung on the breast, dispels sorrows, and enables women to bear many sons: a happy plant, which one would wish to give a mother.

231. *Ming ling* 螟蛉 The ichneumon fly; adopted sons. The *yeh-ung* 蟬蛸 or solitary wasp, takes the *ming ling* caterpillar, and puts it into its own nest, and then begins to buzz over it, *Lui wo! Lui wo! i. e.* Class with me! Class with me! and after seven days, the transformation is effected, and out comes a wasp. (See Vol. VII. p. 488, for an explanation of this fable.)

232. *Yen, Sú Tái* 燕蘇岱 When Sú Tái, the minister of Yen, wished to persuade his sovereign not to embarrass himself in the affairs of another kingdom, he repeated to him the fable of the oyster fisher. "Walking by moonlight on the seashore, he saw an oyster opened to the moon, and conceiving; an osprey came to eat it, but the fish held the bird fast, which said, 'Let me go, or I will cause three days to come without nights, and thou wilt perish of drought.' The oyster replied, 'and I will cause three nights to come without days, and thou shalt remain a prisoner.' While the contest was going on, the fisherman came by, and captured both of them." Hence the proverb,

鷗蚌相持

When the kite and oyster quarrel,

漁人得利

The fisherman wins the prize.

233. *Hú kiá hú wei* 狐假虎威 The fox ^{by means of tiger's dread} protected by the tiger. A king of Tsú (in Húnán) having sent general Cháu Hi-siuh to protect his northern frontiers, and learning that he was much respected by foreigners, asked with some wonderment of his minister, Kiáng Yueh 江乙 how it was. The minister answered, "In former days, a tiger falling in with a she-fox was about to eat her up, when she craftily said, 'Devour me not, for I am superior to other beasts, and if you doubt it, come with me.' So the tiger consented, and quietly followed her; every animal fled in terror at their approach, and the tiger dared not attack the fox, unaware that they fled from him, and not from her."

Note. In translating these fabulous and historical notices from Pere Gonçalves' work, it has not been deemed necessary to adhere strictly to his text, but where the allusion could be made clearer by making it fuller, further explanations have been added, drawn from Chinese works. In a few cases, where the text of Gonçalves differs from the Chinese version given in the Kú Sz' Tsin-yuen, or other books, he has still been followed, for it is not unlikely that there is more than one way of telling some of these stories among the Chinese themselves.

ART. III. *Proceedings relating to the Chinese version of the Bible : report of the Committee of the American Bible Society on the word for God ; resolutions passed in London ; progress of the revision of the Old Testament.*

FULL details of the proceedings of the Committees of Delegates convened at Shánghái upon the revision of the Old and New Testaments, at the time of the completion of the New Testament, and the commencement of the Old Testament, were given in Vol. XIX, p. 544. Since then, several events have occurred connected with this work which require to be noticed, to bring the narrative down to the present time ; but before resuming the details, we will introduce two documents connected with the subject received from the Bible Societies in New York and London. The first needs no preface, being the "Report on the Chinese Version" presented to and adopted by, the Directors of the American Bible Society.

Report on the Chinese Version.

The Committee to whom it was referred to examine and report in relation to the most proper Chinese term, whereby to translate the Hebrew and Greek words employed in the Bible for *God*, *gods*, and *spirit*, respectfully report as follows :—

They have carefully examined such publications and written documents prepared in China on this subject, as they had access to, of which the following is a list :—

1. Dr. Medhurst's Inquiry, published in 1848.
2. Bishop Boone's Essay, of the same year.
3. Dr. Medhurst's Reply to the Essay, of the same year.
4. Dr. Legge's publication in defense of the use of Shangti.
5. Rev. Mr. Doty's on the proper term to be employed, advocating Shangti.
6. A printed letter, signed by Drs. Boone and Bridgman, addressed to the Secretary of the British and Foreign Bible Society.
7. Several manuscript letters, and among them one of forty pages, from Bp. Boone to the Rev. Dr. Brigham. And lastly,
8. Seventy-eight pages of the Bishop's Defense of his Essay, published in the Chinese Repository ; the remaining sheets of this publication not having yet reached this country. All these productions, except the first three, are of the present year.

In a former report on this subject, made to the Committee on Versions, and accepted by the Board of Managers at their meeting in March, 1849, the sub-committee, by whom it was prepared, remarked that they had access to no other sources of information than the first two of the abovementioned publications ; consequently their report was less definite than under other circumstances it might have been. They were, therefore, compelled to say, "That after a careful examination of those productions, they had not been able to form a decided opinion as to which of the words or phrases proposed ought to be adopted ;" feeling very properly, that, in the predicament in which they were placed, "it would be presumption in them to express a decision in favor of any one of the terms" in question, "to the absolute exclusion of the others." The striking discrepancy, both of statement and argument, appearing in "those works, left them no other alternative." Access to the other productions which have subsequently appeared, would now, most probably enable them to speak with more decision.

In making such use of these documents as might prepare your Committee to form any settled judgment on the merits of the controversy, they have experienced no little embarrassment. This has arisen in part, from the fact that they have been obliged to take many of the statements of the respective writers on their own authority, not being in a condition to subject them to the test of personal knowledge or observation ; and in part also from the extraordinary change of opinion shown in the same authors at different times and in different circumstances. Your Committee feel bound to say, that those gentlemen, who, for some years past, have advocated the use of *Shangti*, or some other term, in opposition to *Shin*, (for several have been proposed,) did, themselves,

during many years, employ this very word to express *God*, whether true or false; whereas, the defenders of *Shin* have invariably maintained that this is the only word in the language which can properly be employed, and have unwaveringly adhered to this view ever since they were led to abandon the use of *Shangti*, which they found, when they entered on their missionary labors, had already been substituted in place of the earlier employed *Shin*. Your Committee could not but think, too, that the subject of discussion had been somewhat embarrassed by much learned disquisition, thereby involving it within the mazes of Chinese metaphysics and philosophy, not to say unintelligible logomachy; while the development required would rather seem to be the general feeling of the popular mind, and the common usage of the great masses of the nation.

The various Chinese terms which have been proposed as best suited to translate the original words for God in the Bible, are *Shangti*, *Ti*, *T'ien-ti*, *T'ien-chü*, *Aloho* or *Eloah*, transferred from the Hebrew, and *Shin*. We submit for your consideration a few brief remarks on each of these.

1. *Shangti*.—Your Committee can not recommend the use of this term, for the following reasons:

1. It is allowed on all hands to mean, either the Ruler on High, or the Supreme Ruler. It is, therefore, rather a title of office and authority, than indicative of Deity. Did it express eternity of being, it might be employed as *L'Eternel* in the French Bibles; but there is no proof that Chinese writers have ever predicated this attribute of *Shangti*.

2. It is applied by some to the five *Ti*, or rulers of the five regions or quarters, as well as to the supreme *Ti* or Ruler. In its meaning of ruler, whether supreme or inferior, it would be inadequate to express the sense of the First Commandment, and of all similar places in the Bible. The translation of the commandment might read thus: "And the Supreme Ruler said, Thou shalt have none other Supreme Rulers but me." The declarations of Isaiah (chs. xlv. 21, xlv. 9,) might be to this effect: "There is no Supreme Ruler beside me;" "I am Supreme Ruler and there is none else." This would be the translation, if the highest meaning of *Shangti* were adopted. In this case, the Chinese polytheist or idolater need feel no difficulty in obeying this law of God. He may willingly grant that the universe contains only one Supreme Ruler in this sense, and yet worship hundreds of other objects, inferior rulers presiding over distinct departments. If a lower meaning be attached to the term in the latter clause of the commandment, it interdicts having any other rulers than the Supreme; a disorganizing doctrine, not likely to meet with respect or toleration within the limits of the celestial empire.

3. Another reason for objecting to the use of *Shangti* is, that, however the word may be understood as denoting the Supreme Ruler by the more enlightened and philosophical part of the nation, it is certainly the designation of a material idol, an object of worship by the mass of the Chinese. And there is incontrovertible evidence, that the utmost clearness of exposition as to the spirituality of the Divine nature and attributes is wholly incompetent to draw off the common mind, long besotted by the grossness of idolatrous usage, from attachment to and reverence of this idol, this material *Shangti*. There is danger even, that this idolatry not only will not be discouraged, but will be considered as positively taught and inculcated by the use of *Shangti*, as the Chinese now apply the word; and even its advocates admit, that they must accompany the term with very careful instruction, to guard against a misapprehension of the meaning which alone is intended by them.

4. Another reason which compels us to reject this term is, that the Chinese Emperor is addressed by this title. We know that among the Romans, in a corrupt and irreligious state of society, the title *tuum numen*, and others of a similar sort, were applied to the head of the empire; but we can not regard this fact in any other light, than as opposed to the rightful claim of the one only and true God, who declares that he will not "give his glory to another." For these reasons, among others, your Committee can not recommend the use of *Shangti*.

II. *Ti*.—This term will not do. It means ruler, and is undoubtedly a designation of office. It may designate the Supreme Ruler, (and this be identical in meaning with *Shangti*.) or some other ruler of limited power and distinction. The objection already urged against the use of *Shangti* in connection with the first commandment, and other similar places of Scripture, applies with equal force to this term. Moreover, it is stated, in the February number of the Chinese Repository for 1849, that "no native writer has ever exhorted his countrymen to sacrifice to or to worship any class of beings called *Ti*; and, on the contrary, no Christian writer, in his zeal against polytheism, has ever warned his fellowmen in China against the worship of the *Ti*." As "a title denoting office," it is said to be "used to designate some human emperor, a hundred or a thousand times in Chinese books, to where it is used once to designate any invisible being." This, therefore, can not be regarded as a suitable term whereby to express God.

III. *T'ien-ti*.—Neither can your Committee recommend the employment of this phrase, which simply means Heaven's Ruler; nor

IV. *T'ien-chü*, which merely signifies Lord of Heaven. The same reason applies in both cases. The application made of these terms is not universal. They are not

used of gods or objects of worship in general; and the authority which they denote, is too limited in reference to Jehovah, the true God, who is Lord of heaven and earth, universal Ruler of all things visible and invisible.

V. *Aloho or Eloah*.—Your Committee are not satisfied of the propriety of introducing this oriental term. In the first place, they can see no sufficient reason for such a transfer. In the second, it conveys no thought to the Chinese mind, and must be explained by some other intelligible word or phrase. But if such an expression can be found, it would undoubtedly be better to employ it at once, than to use it merely as an exegetical medium, whereby to interpret a foreign term transferred into the language. One of the authors before mentioned states as follows: "The most common opinion among those who have heard this name, so far as I have learned, is, that it is the proper name of some new Buddhist deity. It only makes the confusion worse to tell them that *Aloho* is the name of *Jehovah*; one unmeaning name explained by another."

VI. *Shin*.—This word appears to be, on the whole, the most suitable term that can be chosen. It is not exactly what is desired, but is probably the best word that the language affords. The vagueness and generality with which it is applied constitute the most important objection to it. It seems to be employed to denote whatever is regarded as spiritual or partaking of spirit; and is even used to express spirit and energy "in heaven, earth, hills, rivers, wind, and thunder." It is used also for the manes of the dead, elves, fairies, hobgoblins, and almost all invisible powers. Its original idea is said to be, and may be, that of *spirit*; but it is agreed, on all hands, that this is the name universally applied by the Chinese to the multifarious objects of their worship. The term has occasioned much discussion. One party may, perhaps, consider it as expressive of supposed divine power, or some other divine attribute; the other maintains, that spirituality of nature and character is all that it indicates, and all that it predicates of the beings so called. Still, it is a matter of fact, that they are the only objects of Chinese worship. There is therefore we think, more reason to use this term in order to translate the word for a Being or beings of whom the most prominent representation given in the Bible is, that the former alone ought to be, and the others were adored and worshiped, than any other term that the language affords. Even if the original idea and the classical meaning of the word be that of *spirit*, it is certain that, in common parlance, it is constantly applied by the people to the material idols which they worship, as well as to the beings whom these idols personate. And this is precisely analogous to the use of the word *god* in the Old and New Testaments. For example, in Gen. xxxi. 30, 32, we read, "Wherefore hast thou stolen my *gods*?"—"With whomsoever thou findest thy *gods*;" and in vs. 34, 35, the word is commuted for "images," in the Hebrew *teraphim*. In Gen. xxxv. 2, 4, Jacob commands his household to "put away the strange *gods*," and accordingly, "they give unto him all the strange *gods* which were in their hand." Thus also the narrative, in Exod. xxxii. 1-4, shows that the *god* referred to, which was the golden calf, was made of golden rings, while it was doubtless intended to represent Jehovah, for it is said to be the God "that brought them out of Egypt," and "a proclamation is issued of a feast to Jehovah." In I. Sam. v. 7., *Dagon* is called the *god* of the people of Ashdod, although it is the *image* that had fallen before the ark which is meant. And in Isa. xlv. 10, 15, 17, the word *god* is used for the *idol*; as in Acts xix. 26, it denotes the *image* of Diana. This usage probably arose from transferring the name of the supposed deity to the visible and material representation of him. But the reason of the usage is of little or no importance. The fact of the application of the term to such representation is undeniable; and in this respect the Chinese usage is exactly analogous. All the objects of their worship from the highest to the lowest, whether viewed in their supposed mysterious spirituality, or in their various material personations however contemptible and disgusting, are called and worshiped as *Shin*. This is a comprehensive term. In a Chinese ode, the speaker relates the religious acts he had performed in order to avert a calamity that threatened ruin:—"The drought is great, and the heat intense. We have not ceased to offer sacrifices. To the gods above (celestial), to the gods below (terrestrial), we have made offerings. *There is not a god [shin] we have not honored.* *Häutsih* (our ancestor) is not able, and *Shingti* does not come down to our relief." The Chinese commentator on this passage puts into the speaker's mouth the following language:—"I seek assistance from *Shin*. There is not a *shin* to whom I have not exhausted the way of honoring and reverencing him." He speaks of "the *Shin* of the ancestral temple," and says, "of the *Shin* sacrificed to in the *kiü* sacrifice, there is none more to be honored than *Shingti*." Here we have *shin* as the general name of all the beings worshiped, and *Shingti* distinguished as the chief of this very class. To this we would beg leave to add another quotation—"If the ruler on high [or supreme ruler, *Shingti*] be a *god (shin)*, then he can not be deceived; but if he be not a *god (shin)*, it would be of no use to pray to him." In confirmation of the view naturally drawn from the language of these passages, your Committee request special attention to an extract from a geographical work very lately published in China, by the lieutenant-governor of Fukkien Province, who is said to be one of the most accomplished writers of the present time:—

"In very early antiquity, Persia and India both served the [Ho Shin] god of Fire Palestine, that is, Judea and the countries to the west thereof, served the [Tien Shin] God of Heaven. Those who served the god [shin] of Fire worshiped the rising sun, or, igniting wood, they worshiped towards it. The people conceived, that if there was no fire to cook things, they could not live; if there was no bright sun, then in the universe nothing would be visible. The idea originated from a desire to recompense the root; it was not a depraved god [shin].

"The worship of the [Tien Shin] God of Heaven commenced with Moses, in the reign of Wuh-ting (B. C. 1720-1691), in the early part of the Shang dynasty. He pretends that the [Tien Shin] God of Heaven descended on Mount Sinai, and delivered the ten commandments for the instruction of the world. The Sabbath of the seventh day from this had its origin. This delivery of the law was one thousand and several hundred years before the birth of Christ. In China, from the time of the five dynasties (A. D. 907-959), there has been a temple to the (*Yáu Shin*) IAO God; also a temple to Hú Yáu and Ho Yáu."

But it is said that the adoption of Shin will introduce absurdity into the translation; that, in some cases, where the utmost degree of seriousness is intended, the effect will be ludicrous. (See Dr. Legge's Argument, p. 8.) We do not pretend to pronounce a decided judgment in reference to the necessary usage of a word, in a language of which we are wholly ignorant; but, judging from the analogy of other languages, we presume that the difficulties which do really exist in such cases may be obviated by paraphrases. We are no advocates for these as a substitute for translations; but we have no doubt that there are occasions when it is absolutely necessary to resort to them. This has been done in our English translation, and sometimes, we incline to think, without sufficient reason. Much rather is it allowable in the case under consideration.

It is said, too, that although *shin* is the word which designates all the objects of Chinese worship, still it does not designate them as *gods*, or as in any degree partaking of divine character. This honor is restricted to one of the *Ti*, and he is worshiped by none but the Emperor. All his subjects, *profanum vulgus*, are prohibited from the enjoyment of this honor under pain of death. "All *shin* are regarded as deriving their authority from this great *Ti*, as being subject to him and accountable to him, not as inferior gods to a superior god, but as ministers and servants to their sovereign and lord." It would seem then, according to this statement, that God, or a *god*, is not worshiped at all in China, except by the Emperor; and that the worship of the whole body of his subjects is addressed to different sorts of spiritual beings, whom the worshippers themselves do not regard as possessed of any divinity. Now, if the worshippers do not regard them in any sense as gods, then we have the strange anomaly of the most populous nation under heaven recognising no god at all, and yet constantly acting towards innumerable other beings precisely as all other heathen people have uniformly acted towards their acknowledged gods! Such an exception is *a priori* incredible; and before it can be admitted, ought to be substantiated on grounds most manifestly incontrovertible.

In favor of the use of Shin in preference to any term thus far advocated, your Committee would state, that a large majority of the Protestant missionaries in China are of this opinion. By late accounts received from that country, it seems that the proportion of missionaries at the various stations, in favor of one or other of the proposed words, is as follows: For Shángti, nineteen; for the transferred term, six; and for Shin, fifty-five. This, we think, indicates the predominant feeling of those who, being on the spot, may be considered as best qualified to form a correct judgment.

In conclusion your Committee remark, that much reliance must be placed on Christian instruction, in order to form in the Chinese mind a true conception of God, and thus to incorporate in the word *Shin* a fulness of meaning, which it is freely granted it does not yet contain, but which it is better capable of receiving than any other word yet proposed.

They recommend therefore the use of *Shin* as the best word to be employed, with a transfer of the term *Ju-ho*, for *Jehovah*, in analogy with *Ya-si*, now in use for *Jesus*. Such a course has already received the sanction of the British and Foreign, and also of the American, Bible Societies, in other versions which they have published. The Indian translation into the Sioux dialect, the Hawaiian, and the Grebo, use the native terms for God, and transfer *Jehovah*; and there is reason to think that the same is true of other versions which it has not been practicable to examine. In the Tahitian New Testament, the native word is employed for God, and *Logos* is transferred.

As your committee agree in recommending the use of *Shin* for *God*, they can do no otherwise than recommend that *Ling* be employed to denote *Spirit*.

All which is respectfully submitted,

SAM'L H. TURNER,
R. S. STORRS, Jr.

The above report of the sub-committee on the 4th of December was laid before the Committee on Versions, consisting of the Rev. Drs. Spring, Turner, Robinson, Vermilye, M'Clintock, Thos. Cock, M. D., and Rev. Mr. Storrs, and was carefully considered, as its main features had been often before. The Rev. Dr. Robinson then submitted the following resolutions:—

Resolved, That the report of the sub-committee on the proper words to be used in the Chinese version, for the ideas of God and Spirit, in the Old and New Testaments, be accepted and adopted as the report of this Committee to the Board of Managers.

Resolved, That it be recommended to the Board of Managers to cause the said report to be printed, and copies of the same to be transmitted to the British and Foreign Bible Society, as expressing the general result to which the Board have come on this difficult and important topic; at the same time respectfully requesting their further consideration of the subject, and, if possible, their concurrence in the views set forth in this Report.

These Resolutions, with the Report, were then adopted by the Committee and the whole were unanimously approved by the Board at its regular meeting, 5th of December, 1850.

J. C. BRIGHAM, *Secretary*.

Bible Society House, New York, Dec. 10th, 1850.

The arguments introduced into this paper are such, we think, as naturally present themselves with the greatest force to the minds of readers at a distance, and they are here stated in a clear manner, exhibiting the care of the Committee in examining the various documents placed at their disposal.

The resolutions passed in London were forwarded to the Committee of Delegates by the Rev. George Brown, secretary of the Board of Revisors of the Chinese New Testament, connected with the British and Foreign Bible Society, accompanied with a short note, in which he remarks, “we all join in the *earnest desire* that it (the result of your deliberation) may be favorable; and we feel assured that the sentiments of a united body, like that which assembled at Church Mission House, will not fail to have due weight in any further consideration which you may be led to give the subject. Our prayers will ascend to God that the Spirit of wisdom and counsel and peace may rest upon you!” The resolutions are as follows:—

At a Conference held at the Church Missionary Society's House, London, December 17th, 1850, between deputations from the British and Foreign Bible Society, the London Missionary Society, and the Church Missionary Society; Henry Kemble, Esq. in the Chair. It was resolved unanimously,

1. That this Conference, in common with the several Committees of the Societies which are represented, deprecates the circulation of two *antagonistic* versions of the Scriptures in China, and therefore record their earnest desire for the adoption of a *common* version by all parties engaged in missionary labors in that country.

2. That this Conference begs anew to press upon the serious and candid consideration of the Missionaries the Christian duty of mutual concession and agreement for the attainment of so desirable and important an object.

3. That if, after all, there remain passages in which no such agreement can be come to, this Conference strongly advise the adoption of the principle of “marginal readings” according to the practice followed by the translators of the English Authorized Version, and also in some of the foreign versions

We can add nothing to the simple earnestness of these resolutions, and the position of the gentlemen who composed this conference greatly enforces their claim to be heard. Every one must appreciate the advantages which will flow from having one version of the Bible in Chinese, and understand the confusion which would ensue from having antagonistic versions. Even an imperfect version on which all unite, is preferable, in our view, to half a dozen of various merits whose discrepancies confuse the unlearned, and may lead a pagan to doubt the authority of a book susceptible of so many renderings. Yet we wish these Resolutions had expressed more explicitly what their writers meant by "antagonistic versions." If they referred to the single point of the word to render *God* and *gods*, it might have been easily stated; if their meaning involved principles of translation, affecting style, we think the word "antagonistic" is too strong, for we suppose versions may differ in their renderings and yet not oppose each other.

The Committee of Delegates on the revision of the Old Testament (consisting of Rev. Messrs. Medhurst, Bridgman, Milne, Stronach, Shuck, and part of the time Dr. Boone and Mr. Culbertson), commenced its labors in August of last year, and proceeded in the revision nearly to the middle of Leviticus. Some difference of views existed among the members regarding the best style to be adopted in the work; and we believe it was the intention of the Committee to complete and revise the translation of the Pentateuch before submitting any portion to the several stations. The union of labors, was, however, suddenly terminated in February, by the withdrawal of the agents of the London Missionary Society, as intimated in the following note, signed by Rev. Mr. Milne:—

"As we think it proper that you should be, as early as possible apprized of the step which we are about to take, I herewith beg to inform you that Messrs. Medhurst, Stronach, and myself will, on our meeting to-morrow, give notice of our withdrawal from the delegation for the translation of the Old Testament, and our purpose to hand in our resignation to our respective constituents;—this being the only alternative left us by instructions received from the Directors of our Society."

Accordingly, when the Committee met on the 19th of February, the next day after its recording secretary had received this note, the withdrawal was announced and recorded in due form, but no reason assigned for the step, except that it was the "only alternative" left them, nor any explanation given why such was imposed by their Directors. On the same day the following resolutions were passed by the missionaries of the L. M. S. at Shíngh'ü, bearing on this matter:—

The Committee having resumed the consideration of various letters from the Directors of their Society, bearing upon the work of revising the Old Testament Scriptures in Chinese, the following Resolutions were adopted:—

“As the Directors of the London Missionary Society have intimated their wish, that their agents should proceed with the translation of the Old Testament in Chinese, unconnected with the agents of any other institution,—although it is intended that the result of their labors shall not be confined to their own missionaries, but shall be offered to the Bible Societies of Europe and America, and to all the Protestant missionaries in China,”—

RESOLVED, I. “That we, the missionaries of the London Missionary Society stationed at Shanghai, do withdraw from the Shanghai Local Committee of the Protestant Missionaries, interested in the original plan for revising the Chinese version of the Old Testament.

II. “That, as Messrs. Medhurst and Milne, two of our number, have hitherto sat as part of the Delegation from the Shanghai Local Committee, in the Committee of Delegates appointed by the six stations in China for the revision of the Old Testament, we request them to withdraw from that Committee of Delegates, and hand in their resignation to the Shanghai Local Committee, by which they were elected.

III. “That we shall not consider ourselves as represented in any Committee of Delegates, for the work of translating the Old Testament in Chinese, who have been, or may be appointed by the agents of any other Society.

IV. “That a copy of the above resolutions be presented to the Shanghai Local Committee of the Protestant missionaries at its next meeting, and sent to each of the Local Committees at Ningpo, Fuchau, Amoy, Hongkong, and Canton.

(Extracted from the Minutes)

WILLIAM C. MILNE, Secretary.

The manner in which these brethren propose to perform the work of revising the Old Testament is set forth in the following series of resolutions passed by them the next day, February 20th, 1851:—

The Directors of the London Missionary Society having resolved, on the 22d of July, 1850, “That it is highly desirable that Messrs. Medhurst, J. Stronach, and Milne, with any other missionary of this Society, whose services may be available, proceed with the revision of the Old Testament in Chinese, unconnected with the agents of any other institution,” we, the undersigned, have withdrawn ourselves from the Committee of Delegates, and do hereby resolve,—

I. That, in compliance with the wishes of the Directors, we do form ourselves into a Committee, to be called ‘The Committee for translating the Old Testament into Chinese, under the auspices of the London Missionary Society.’

II. That, so far as practicable, we shall adopt, in the Old Testament, the style which, when associated with the Rev. Dr. Bridgman, we adopted in the translation of the New.

III. That in conformity likewise with the wishes of the Directors, the Rev. Dr. Legge be invited to coöperate, either by joining us in session, or if that be impracticable, by regularly revising the several books as they may be prepared.

IV. That all other missionaries of this Society be invited to contribute their aid to the translation, in any way that they may deem advisable.

V. That any remarks and suggestions, offered by the agents of other institutions, be thankfully accepted and carefully considered.

VI. That the result of our labors be offered to the Bible Societies in Europe and America, and to Protestant missionaries in China.

VII. That the Rev. W. H. Medhurst be appointed Chairman of the Committee, the Rev. W. C. Milne, Recording Secretary, and the Rev. J. Stronach, Chinese Secretary.

VIII. That copies of these Resolutions be sent to the Directors of the London Missionary Society, their missionaries in China, and to all whom it may concern.

W. H. MEDHURST.

JOHN STRONACH.

WILLIAM C. MILNE.

In this paper it will be noticed that an interval of seven months occurred between the date of the resolution of the Directors, and its being acted on in China; we have understood that their resolution was referred back to the Directors, and objections stated to its being carried into effect. The causes which led to the withdrawal of the London Missionary Society's agents are unknown to us, but in the letter from the Committee of Delegates written to the B. & F. Bible Society after their secession, the principles of translation adopted by them are stated to have been such as their associates did not approve. It is well known to all those who are acquainted with the Chinese language that the styles of composition vary exceedingly; that called the classical being remarkably terse, and great regard being paid to the rhythm of the sentences, sometimes even at the expense of a ready understanding of their meaning; while the style adopted in stories, commentaries on the classics, &c., is more diffuse and easier understood. A difference of opinion existed among the members of the Committee respecting the best style to be adopted in the new translation; and even in the New Testament, where the classical style had been attempted, great doubts were felt as to its adaptation to the capacity of the great mass of readers. In the letter above referred to, it is remarked that this difference of opinion had become so marked as to jeopard the further harmonious action of the Committee. By the separation, each party is free to follow its own principles of translation, and their respective merits can be tested by time and use; and these two judges will be likely to give a more satisfactory decision than can now be made. There is much to be urged for both sides of this question, and we have no space to discuss it here.

The separation destroys the prospect of having for many years to come a version of the Sacred Scriptures on which all can unite. The decision of the American Bible Society upon the question of the words for God and Spirit is given above; but we understand that the Directors of the B. and F. Bible Society have for the present decided to grant funds for printing the S.S., throwing the responsibility of settling the question respecting these words upon those who apply for the money, whereby it will result that the two Bible Societies can agree at least in not opposing the use of *Shin* and *Ling* for *God* and *Spirit*. If any way could be devised by which the excellent Resolutions of the

Conference at London could be carried into effect, it would be of great advantage. We have heard it proposed that the suggestion of H. E. Gov. Sū Kí-yú to use *T'ien-shin* for God be adopted, and that *shin* alone then be used for gods; this plan has met with some favor, and is deserving of serious consideration.

The vacancy in the Committee of Delegates caused by the withdrawal of Rev. Messrs. Medhurst and Milne was supplied by the election of Rev. T. McClatchie from the Shánghái local Committee; that from Amoy remained vacant. The Committee of Delegates then consisted of Rev. Drs. Bridgman and Boone, and Messrs. Shuck, McClatchie, and Culbertson. At its first meeting the work was recommenced from Genesis, and is to be carried on with all diligence, each book as it is completed to be submitted to the stations for their criticisms.

ART. IV. *Journal of Occurrences: insurgents in Kwángsí.*

The insurgents in Kwángsí have given rise to many rumors during the past month, but as usual we are unable to draw the line between the real and the doubtful. It is a fact, however, that the impression of the danger to the stability of the imperial government by the proceedings of these banditti is constantly deepening among the people of Canton, and they regard the restoration of quiet and legitimate authority throughout Kwangsi as remote. It is said that about three-fifths of the entire province is under the control of the self-elevated chief Tienteh, and that his forces possess the three important stations on the Pearl River which command the three great branches flowing through the province. The former imperial commissioners Lí and Chau having failed, his majesty has appointed three Mánchus to proceed at once to the scene of conflict, whose rank indicates that the affair is regarded as a serious one at the metropolis. Their names are Saishághah, the prime-minister who has succeeded to the post held by Muhchangah; Tátungah, known for his barbarous execution of shipwrecked sailors in Formosa in 1842; and Hingteh. They will reach Kweilin through Húnán, taking troops and stores from that and other contiguous provinces. This province has also been drawn on for a large sum of money,—some say a million of taels,—and a number of large cannon have been cast. Troops have left Canton during the month, drafted from Hwuichau fú, and there has been considerable bustle in the city caused by their presence. The interruption to the trade between the two provinces is increasing, and the traffic is now reduced to almost one half of its usual amount.

ERRATA, Page 160, line 7 from top. For the sentence commencing, "The total number of patients who came for relief," &c., read, "The following tabular statement will show the number that have applied each month without distinction of old and new patients, amounting in all to 25,197. The list does not include those who reside in the house, who average about 20 at one time, nor casualties."

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